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THE

NEW GLORIES

OF

THE CATHOLIC CHURCH.

TRANSLATED FROM THE ITALIAN

By the Fathers of the London Oratory,

AT THE REQUEST OF THE

CARDINAL ARCHBISHOP OF WESTMINSTER.

WITH A PREFACE

BY HIS EMINENCE CARDINAL WISEMAN.

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PREFACE.

At a time when the eyes of nations are fixed on Rome, some in filial love, because of the dangers which are closing round it, and others in eager hope of the downfall and dishonor of the Church of God; when Italy and the whole Catholic unity are afflicted by indignities heaped upon the Vicar of Jesus Christ, by those, too, who profess the Catholic name, the Holy Father, by commanding the publication of the following pages, points us to his solace and strength in the farthest East, where are now arising the New Glories of the Church of God.

And to what does he direct our eyes? It is to no new splendor of Christian empires, no new monuments of Catholic civilization, but to the plains and cities of Corea, Tong-King, and Cochin-China, steeped with Catholic blood, shed not in the onslaught and victories of war, but in the more glorious martyrdoms of bishops and priests, of aged men, and feeble women, and children of tender age. The volume in our hands is a new martyrology. And for supernatural endurance of pain and grandeur of heroic constancy it is not to be surpassed by the annals of the confessors and martyrs of antiquity. It is a seasonable note of warning and encouragement, at a time when princes and their ministers, diplomatists and free companies in arms, are confidently looking for the humiliation and subjection of the Church, and for the

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dethronement or the thraldom of the Sovereign Pontiff, he, as if not deigning to unroll the volume of the Roman Martyrology, and to point to the line of Pontiffs who, from St. Peter to St. Alexander, vindicated their sovereignty with their blood, directs our gaze to the imperishable life and the invincible power of the Church, revealed at this hour in the conflicts and crowns of these new and almost unheard-of soldiers of the Faith, who revive in the nineteenth century the warfare and the conquests of the apostolic age.

For such is the history of the Church of God. It is like its Divine Head: "Yesterday, and to-day, and the same forever." Confessor, Martyr, and Sovereign upon earth. It is invested always with the purple of his passion and of his royalty.

No one can read these pages without being struck by the wonderful unity and identity of the acts and sufferings of the Church in all its ages. It is ever "filling up those things that are wanting of the sufferings of Christ."* "Et qui pro nobis mortem semel vicit, semper vincit in nobis."† And, as the martyr adds, "Quod in illa crudelitate carnificum plus pro quo patitur Christus ipse patiatur."‡ The martyrdom of the Church is the evolving of the Passion of its Lord, accomplishing itself in his members.

In these most touching narratives, therefore, we could believe ourselves to be reading from the "Acta Sincera Martyrum" of Ruinart. The same persons appear in the conflict,—bishops, priests, deacons, catechists, acolytes,

* Col. i. 24. † Cypr. Ep. VIII. ‡ De Laude Martyrii.

virgins, old men, and mere children. There are almost the same instruments of torture and death,—the rod, the rack, the gibbet, and the sword. If there be any difference, it is that the refined and exquisite tortures of the board, the rubbing-stick, and the sawing-rope were not known to the ruder cruelty of the amphitheatre, where the Africans made a speedy way to the crown of martyrdom. There are, moreover, the very same names so dear to the Church,—Agatha and Agnes, Barbara and Perpetua, Lucy and Julitta, Peter and Paul, Ignatius and Stephen, Protasius and Sebastian. There are the same interrogatories and the same answers,—the same holy defiance and divinely-inspired contempt of pain, torture, and death; there is the same wonderful illumination of the knowledge of God in the mouths of the simple and of children; the same intense detestation of paganism; the same burning and tender love for Jesus and Mary; the same consuming zeal for the glory of God and of his Church. We could believe ourselves to be reading of the martyrdoms of Spain, Bithynia, and Sicily.

There has been an affectation among historical critics, especially of the controversial sort, to deny and even to ridicule the accounts of those who suffered in persecution, the amazing number of the great army of martyrs, the boldness of their defiance, their fearless challenge of torture, their prompt and apt replies, the multiplicity and terribleness of their sufferings. Much supercilious criticism has been expended upon the representations of the instruments of torture graven on the Catacombs, and learned books have been written to reduce the whole

glorious history of their passion to a commonplace account of a few who lost their lives for their opinion or their rashness.

Now, in these contemporaneous records we have the simple and literal reproduction of the past.

First, as to the wide and sweeping extent of persecution, we find whole families taken at once, whole flocks carried away with their pastors, whole villages driven off to prison or to torture. And yet nobody will maintain that China at this day is as haughtily contemptuous of human life as the empire of heathen Rome, in which whole provinces were punished by sanguinary edicts, whole legions decimated or destroyed. If such be at this day the havoc in one province and in a few years, what must have been the wholesale martyrdom throughout the world-wide provinces of the Roman Empire, and in ten persecutions, running through nearly three hundred years?

Next, we find the same beautiful histories of women and children, weak and timid, shrinking with great dread before the hour of their conflict, hardly able to endure the eyes of their jailers and their judges, until, in the moment of trial, a new and supernatural courage entered into them, and a mouth and wisdom was given to them which their adversaries could neither gainsay nor resist. To quote examples would be, not to write a preface, but to transcribe the book. We cannot, however, refrain from directing attention to a few examples.

Mary Ouen is described as an orphan at an early age. Though young, she was of a mature prudence, "upright, humble, sweet, and amiable." Her character was femi-

nine and shrinking. She had consecrated herself to Jesus Christ. When seized by night and carried to her trial, she was at first disturbed in mind; but she soon became calm, and went with a firm step to prison. Her hands were bound behind her back, and she was led before the tribunal. The judge said to her, "You are of the sect of the Christians." She answered, "You have said it,"—words which recall a greater than she. After steadfastly refusing to save her life by apostasy, she was tortured till her legs were twisted and the ground was covered with her blood. She received her crown at the age of twenty-one.*

Columba Kim was naturally of a timid disposition, even more so than women ordinarily are. Every time that she heard that a Christian had been apprehended, she grew pale, and fell into a sort of swoon. Nevertheless, before the tribunal she displayed a courage which made an impression upon her judges.† After a confession which, for boldness and constancy amidst prolonged indignities and tortures, cannot be surpassed, she was martyred at the age of twenty-six.

Another remarkable fact confirming the early records is, that the sense of pain appears at times to have been either mitigated or suspended.

Charles Tchao was three times tortured. He underwent eleven interrogatories. During his tortures he showed such firmness, without a single sigh or word of complaint, and so surprising an insensibility, that the judges and officers said, "This man's body is not of flesh, but of wood and stone."‡

* Pages 79, 80. † Page 108. ‡ Page 97.

Elizabeth Ting was tortured seven times, and endured three hundred blows of the rod. Amidst her torments her countenance was unmoved. She afterward said, "By a special grace, I did not expire beneath the blows; and I now understand a little what immense agony my Savior must have suffered."*

Barbara Ko before her torture was greatly afraid; but, once begun, she said, "Truly I did not know that it would be so sweet to suffer for Jesus Christ."†

M. Chapdelain, after the most prolonged and terrible sufferings, could not walk a step, but shortly after rose and walked as if in perfect health. The officers who witnessed this miracle came to him and asked how it had been performed, and accused him of magic.‡

One more instance is so identical with the early martyrdoms that we must briefly add it.

Peter Liou was tortured eight times. He received six hundred blows of the rod. Fourteen times he was brutally treated by the executioners. He received forty blows of the board. During his torture he displayed so great a firmness and so tranquil an air that the very executioners stood in amazement. He took the shreds of his flesh and skin and threw them before the judges. In the prison there was an apostate, to whom he said, "You are a catechist and a grown man. I am only a boy. It is you who ought to be exhorting me to suffer courageously. How comes it that we have changed places? Return to yourself, and die for Jesus Christ." He was strangled in prison at the age of thirteen,§ and ascended to join the

* Page 119. † Page 120. ‡ Page 191. § Page 136.

glorious army of children of whom St. Vitus and St. Celsus are the standard-bearers, and to walk side by side with St. Christopher, who, at eight years of age, being scourged, crowned with thorns, and crucified, said to the executioner, who would lay open his right side, "Si cor quæris, alterum latus mihi effodias et scruteris."

Lastly, we may notice the supernatural tokens of the Divine Presence which consoled, as in the early persecutions, the sufferings of the martyrs.

In the case of Charles Tchao, it is recorded that, in the beginning of 1839, he had a dream, in which he saw Jesus Christ, with St. Peter and St. Paul beside him, and he heard these words from his lips, "In the course of this year I will give thee the grace of shedding thy blood for the glory of my Name." Charles thanked him, and made a profound inclination before him. The year was not expired before he entered into the joy of his Lord.

Again, before the breaking out of the persecution in which M. Chapdelain suffered, in 1853, a cross of light, surrounded by a brilliant crown, seemed to hang over the village of Yoa-chan. It was seen by both pagans and Christians alike.

We will add but one passage more. It is a letter, written from his prison, by M. Bonnard, to his bishop and the faithful:—

"My Lord and most dear Friends:—

"This is the last letter that I shall write to you. The solemn hour has struck. Farewell. I make appointments with all of you who remember and love me to

meet me in heaven. I hope in the mercy of Jesus, and I have a firm confidence that he has pardoned my innumerable sins. I offer with all my heart my blood and my life for the love of my dear Master, and for those beloved souls whom I would have served so willingly to the best of my power."

After other words, he adds:—

"I beseech you to remember me before the Lord; be sure that, as I told you before, if he has mercy on my soul, I will not forget you forever.

"To-morrow, Saturday, the feast of St. Philip and St. James, the 1st of May, is the anniversary of the entrance of M. Schœffler into heaven, and I believe it is the day appointed for my own sacrifice. God's will be done. Blessed be God, I die happy. I bid farewell to all in the Sacred Hearts of Jesus and Mary. In manus tuas, Domine, commendo spiritum meum. In corde Jesu et Mariæ osculor vos, amici mei.

"Vinctus in Christo, the vigil of my death, April 30, 1852."

If the dates and names were lost, we might have read this as an epistle from Lyons or Vienne, from Carthage or from the Mamertine prisons.

Coming from the sacred hands of the holy Father, this most touching and stirring volume speaks to us with the voice of an apostolic warning, summoning the faithful to fidelity in the conflicts in these latter days, and to constancy even unto death. It shows us that to this hour the Church is the same, and the world is the same,—antagonist and irreconcilable: for the world will not change, and the Church cannot. There is the same conflict, the same enmity, the same issue. The world martyrs the

Church, and the Church subdues the world. The words of our Divine Lord are always verified, "I came not to send peace upon earth, but a sword." The age of martyrs, as of miracles, never ceases. Martyrdom is a perpetual note upon the mystical body. It has the Stigmata of Jesus ever fresh upon it. We speak, indeed, of the ten persecutions of antiquity as if they were ten distinct and isolated assaults of the world. They were but ten more vehement bursts of a storm which was ever hovering overhead, wheeling about the horizon, and descending with a sudden stroke, first in one and then in another region, but making perpetual havoc to and fro throughout the whole Catholic unity. So in every successive age. There have, indeed, been lulls and returns of the storm: it has died down, but it has never died out. The world —whether Jewish or heathen, heretical or schismatical, secular or nominally Catholic, latitudinarian or infidel, —has always persecuted the Church of God. Its instincts tell it that either it or the Church must die. Three centuries ago, and England was the field of martyrdom; then it fell upon the islands of the Indian seas; then upon Poland; then France; then, in our own day, upon Rome; and now, for half a century, it is upon the far East. In sending out, therefore, this volume to the faithful, and in inscribing upon it the title, "The New Glories of the Catholic Church," the Vicar of Jesus Christ has sent, as was the custom of Israel among its tribes, the warning and the invitation to arm for an impending strife. And certainly the Pontiff who has upon his brow the glory of defining the Immaculate Conception of the

second Eve ought to be the special object of the enmity of the seed of the serpent upon earth. He bids us, then, to revive our consciousness of the great laws and prerogatives, the sacred truths and instincts, of the Church of God, of the glorious passion and splendid crowns of our Fathers, of the immutable sameness of the warfare, of the possible impending of the same conflicts, which we not only read in Martyrologies, but see before us at this day. The voice of the Father of the Faithful calls us to a closer and more loving attachment to our pastors, the leaders and cross-bearers in this great warfare,—to a more docile and intimate union with the mind and will of the holy Roman Church, to a fearless constancy for even so much as a shadow of the Faith, and to a confidence that the same almighty grace and loving presence of the King of Martyrs can make even of us, weak and unused to danger, shrinking and soft to pain, confessors as inflexible and martyrs as glorious as they who won their crowns in the Flavian amphitheatre or in the sunless prisons of Corea. He speaks to us with the voice of the great martyr of Africa,—"O beatam Ecclesiam nostram, quam sic honor divinæ dignationis illuminat, quam temporibus nostris gloriosus martyrum sanguis illustrat. Erat ante in operibus fratrum candida. Nunc facta est in martyrum cruore purpurea. Floribus ejus nec lilia nec rosæ desunt. In cœlestibus castris et pax et acies habent flores suos; quibus miles Christi ob gloriam coronetur. Opto vos, fortissimi et beatissimi fratres, semper in Domino bene valere, et nostri meminisse."*—Valete.

* S. Cyp. Ep. VIII. ad Martyres et Confessores.

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NEW GLORIES

OF

THE CATHOLIC CHURCH.

CHAPTER I.

COREA.

ARTICLE I.

Acts of several Corean Martyrs in the persecution of 1839, *collected by Charles Hien,* and Thomas Y.†*

After the persecution of 1801, the church of Corea remained for several years in a state

* Charles Hien is the principal catechist in Corea. It was to him that the bishop intrusted, before his death, the superintendence of the Christian settlements. He was captured in the persecution of 1846, and is still in prison. He will doubtless follow to victory those whose acts he has collected. (He was beheaded on the 19th of September of the same year.)

† Thomas Y, or Ly, according to the Chinese pronunciation, is the nephew of the mandarin Ly who introduced Christianity into Corea. The king has commanded an active search to be made for him.

of great weakness. The one pastor whom it possessed had disappeared, the principal Christians had been put to death or sent into exile, and all communication with the church of Pekin was stopped. In the mean time those among the faithful most distinguished for their virtue ceased not to hasten, by their prayers, the time when they should again behold priests among them, to guide them in the way of salvation. God heard them, and opened the way, which had until then been closed. The government interpreter, Augustine Liou, and Charles Tchao, who was his subordinate in that employment, embraced the faith. As they accompanied the embassy to Pekin every year, they found it easy to negotiate our religious affairs, and to renew our correspondence with the bishop, in whose charge we then were. They asked him for apostolic laborers, and the prelate promised to send them some. This promise revived our courage. In 1833 Father Pacifico Yu was the first to penetrate into this kingdom, but he remained here only three years. In 1835 M. Maubant succeeded, after much travelling, in reaching the frontier, and crossing it. The following year he was followed by M. Chastan, and in 1837 we were allowed to see among us our bishop, Mgr.

Imbert. A great light then spread from the East over our land, and dispelled the darkness: those of weak faith were strengthened, the lukewarm became fervent, many pagans heard the good tidings, and the waters of baptism flowed over their heads. But, alas! the enemy of God prepared more misfortunes for us. He implanted in the heart of a false brother the avarice which was the ruin of the traitor Judas. Kimiensan was the name of this false brother. He went to find the chief of the officers, received from him the reward of his treachery, and then betrayed the principal Christians to him. This took place in December in the year 1838. From that time the persecution was declared. For some years past a famine had desolated the country. The officers, urged on by thirst for plunder, rushed to the houses denounced to them, and pillaged their contents; then, loading the inhabitants with chains, they threw them into prison in crowds. The chief judge of the criminal tribunal informed the court of this affair of the Christians. Those who apostatized were set at liberty, and had their property restored to them The storm abated for a moment; but shortly after, when fresh charges were brought forward by one of the

first ministers, the horizon of our unfortunate country became more gloomy than ever. The apostates were again seized. The twelve places of assembly which we had in the capital were suddenly attacked and laid in ruins. The pastoral staff, the mitre, and the other episcopal ornaments, fell into the hands of our enemies. They amused themselves by imitating our holy ceremonies. The capture of these religious objects rendered the search more severe and the tortures more frequent. They wished to know whence they came. The Christians under torture did not utter a single word which could compromise the bishop and his fellow-laborers. Then the minister Y made the court aware of what was passing; a terrible edict against the Christians was drawn up, and despatched to all parts; the provincial governors, however, did not insist upon its complete execution. Shortly afterward the minister Y was deposed, and Tchao, our most unrelenting enemy, took his place. Consequently the persecution became more violent. By his orders, all the Christians who were then in the prisons of the capital were strangled, excepting three, whose fate he left undecided.

Mgr. Imbert was in Seoul* at the time, and left it to be near MM. Maubant and Chastan, who were ministering to the Christians in the southern provinces. Their presence in the kingdom was still a secret. They passed three days together, deliberating on the course which they ought to pursue under such unfavorable circumstances. As they were unable to leave the kingdom, because every exit was closed to them, they determined to separate and to take those measures of prudence which the times required, while they awaited with resignation the trials which Providence should prepare for them.

In the mean time the traitor Kimiensan was seeking an opportunity to deliver up the bishop and his fellow-laborers whom he had denounced. The simplicity of a Christian soon afforded him one. Taking some officers with him, he went up to this person, and said to him, "Oh, what good news I have to tell you! Have you heard that the king and his ministers are converted? They desire to be thoroughly instructed in the Christian religion, and to receive baptism at

* Seoul, or Capital, the name of the city in Corea which is the residence of the court.

the hands of the bishop, and they have sent these people to bring him to court. You are acquainted with his place of retirement: tell me where it is, and we will go there together." The Christian fell into the trap, and, in a transport of joy, set out in company with this troop. He left the officers at a distance of three leagues, and the traitor but a short way off: then, going in to the bishop, he related all that he had heard. "You are simple, indeed, to believe such stories: you have been deceived," replied the bishop. Thinking that flight was impossible, and might even be prejudicial to his flock, Mgr. Imbert celebrated mass, took a modest repast, and delivered himself up to his enemies.

The government, finding the chief of the Christians in its power, determined to seize the other two priests at any cost. Officers were despatched in all directions. The prisons were filled with Christians. As the two Europeans could not long remain concealed without being captured, the bishop wrote to them these few words:—"'A good shepherd gives his life for his sheep.' In the extremity in which we find ourselves, you will be pleased to come to the capital immediately on receiving this note. Do not allow any of your servants to

accompany you." A mandarin of inferior rank, with an escort of soldiers, was the bearer of the letter. The two priests received it with great joy, made without delay the final arrangements necessary for the guidance of the Christians after their death, and cheerfully went to receive the palm which awaited them. The bishop and his fellow-laborers were confined in the prison; and the same day saw them ascend to heaven and take possession of the crown of martyrdom.

About two hundred persons were captured at Seoul, and nearly fifty of them were beheaded. More than sixty persons were strangled, or died under or immediately after the torture, or of illness. Those of them who had apostatized acknowledged their fault before their death, and retracted their denial of the faith. When the guards of the prison witnessed their expressions of sorrow, they said, "Their mouth alone renounced their religion: their heart has always remained unchanged." "In truth," added the other apostates, as they left the prison, "there is no fear for their salvation: nothing more can be necessary to their contrition. Even the children die with a cheerfulness which is surprising." The other prisoners were set at liberty.

In the province of Tsella nine persons were beheaded, five of whom had been in prison for thirteen years. About twelve expired under the torture or died in prison.

In the province of Kiensang three persons were beheaded.

In that of Kang-ouen one had his head cut off, two died in prison, and two others were exiled.

In the province of Thong-Tsheng seven persons were captured and sent to Seoul. Some of these were beheaded: the rest died in prison.

In the province of Kiengkei and in the country beyond the capital nine died in prison. Two years after this great persecution, the Christians in Seoul were again pursued. By the mercy of God, no more than seven persons were taken and put to death.

The traitor Kimiensan thought that he had gained great merit, and was in expectation of being largely rewarded; but he became the object of universal hatred. In the following year, in company with another man of equally bad character, he again attempted to provoke a persecution of the Christians, but he was arrested, severely beaten, and exiled for life.

The minister Y fell into disgrace, was

banished, and died shortly after arriving at his place of exile.

The minister Tchao* expired at table, in the height of his prosperity. Such is the success of those who would rebel against the Most High.

THE TORTURES.

In order that we may not have to describe repeatedly the tortures which the different martyrs underwent, we will explain them here once for all. There are nine kinds of them.

1. The "board" is made of the wood of an extremely hard species of oak, of the thickness of an inch and a half, nine inches in breadth, and four feet in length, fashioned at one end in the form of a handle. The sufferer is laid at full length, with his face turned toward the ground, while a strong man strikes him violently with the instrument described, on the tender part of the leg above the knee. After a few blows the blood rushes out, the flesh is detached, and pieces of it fly off. At the tenth stroke the board penetrates to the bone and gives out a hor-

* Tchao was the king's maternal uncle. The king, fearing his influence, commanded him to swallow a cup of poison, and he died on the spot. This happened in the month of December, 1843, ten days before I came to the capital.

rible sound. Some of the Christians received more than sixty blows at a time. The sufferer, the executioner, and the ground become covered with blood and pieces of flesh.

2. The "triple rod" is formed of three stout rods twisted together like a rope. The sufferer is stripped, and beaten with this over the whole of his body.

3. The "long rods" are four in number. They are about the height of a man and the thickness of one's arm. Four men stand round the sufferer, and all strike him at once with the ends of the rods about the hips and thighs.

4. Bending the legs. The two great toes are tied one against the other, and the two legs together above the knees; two sticks are placed between them, and slowly drawn apart until the bones take the form of a bow, when they are very gradually relaxed. Or else, after the great toes are tied together, a piece of wood is placed between the legs, and two men, pulling cords fastened to the knees, draw them gradually together, until at last they touch one another.

5. The dislocation of the arms. The arms are tightly tied together behind the back at the elbows, and forcibly parted by means of two sticks: afterward the shoulders are

drawn together by cords fastened to each arm: lastly, all these being loosened, a man takes hold of the hands of the sufferer, and, resting his feet on his breast, draws his arms toward him to bring the bones back to their places.

6. Rubbing the legs. This punishment consists in rubbing the front of the legs with a triangular stick: after a time the skin is removed, and the wood scrapes the bone.

7. The "sawing-rope." A rope is laid round the leg, and two men take hold of the ends and draw it to and fro, after the manner of sawyers, until it reaches the bone: it is then transferred to another part.

8. Hanging. The sufferer is stripped, his hands are fastened behind his back, and he is hung up by his arms: then four men beat him in turn with sticks. In a short time his tongue hangs out of his mouth, foam issues from it, and his face assumes a purple color: he is taken down before he expires, that he may again undergo the same torture.

9. The "ruler" is a piece of wood two inches wide, three feet long, and very thin. When the Christian has not denied the faith at the first tribunal, he is transferred to the

second; there he undergoes three interrogatories, and each time he receives thirty blows of the ruler on the front of the leg. The piece of wood is made in such a manner that it breaks at the first blow, so that thirty are required for each interrogatory. If, after the third, he still remains firm, sentence is pronounced. The tenor of it is, that he is condemned to death for following after evil doctrine. The laws of the kingdom require that the criminal, before undergoing his sentence, should sign it with his own hand. The martyrs all refused to do this. "Our religion is the true one, and the only true one," they answered: "we cannot bear witness to what is false." Their hands were seized, and they were made by force to sign it.

It is easy to perceive that, after undergoing such tortures, the sufferers no longer retained the use of their limbs. After the interrogatory, two of the executioners took them up on two sticks, and carried them, with their arms and legs hanging down, into their dungeon.

THE PRISONS.

The prison is a large enclosure surrounded by high walls; in the interior, the cells are arranged in several floors; they have no windows, and but little daylight penetrates into them. The cold is intolerable in winter,* and the heat in summer. The floors of the cells are covered with mats of coarse straw. The Christians were crowded together in them to such a degree that they could not stretch out their legs.

They all bore witness that the torments just described could bear no comparison with those which they had to suffer in this fearful abode. In a short time their mats grew rotten from the blood and matter which issued from their wounds, and filled the place with an intolerable stench.

But it was hunger which was by far their most grievous suffering; some of them, who had endured the rest, could not bear up against this. Their food consisted of a cup containing a handful of small millet, which

* In the course of last winter, the thermometer at Seoul went down to 20 degrees of Reaumur, or 13 below zero of Fahrenheit.

they received twice a day. They were reduced to eating even the putrefying straw on which they lay. The prisons swarmed with fleas, lice, and bugs, to such a degree that they took them up by handfuls, and, horrible to relate, did not shrink from making them their food. A pestilential sickness appeared among them, and carried off a great number. In the midst of all these sufferings the glorious soldiers of Jesus Christ had but one fear; namely, that they should die before they laid their heads under the axe of the executioner: and they even took medicines to prolong their existence.

In Corea great secrecy is observed in the trial of criminals. Almost all the confessors wrote letters: it is unfortunate that they have been lost, as they might have afforded many interesting particulars. We will give here the little information which we have been able to obtain, and of which we guarantee the authenticity.

LAURENCE IMBERT, BISHOP.

Laurence Imbert was a Frenchman. God bestowed upon him a happy inclination to virtue and knowledge from the time of his birth. He had a generous and compassion-

ate heart. When he was yet a boy, hardly seven years old, his father used to read to him the "Lettres Edifiantes," and his heart was deeply moved at learning that there were so many pagan nations in the world who were lost for want of priests to teach them the truth. He said to his father, "Some day, I will go and preach the faith in these distant countries, and save these souls who are falling into hell." This generous resolution grew stronger as he advanced in age. He passed through his course of studies with distinction, was ordained priest, and set out for the missions. He arrived safely in China, where he spent about fifteen years. His progress in the study of the language was very rapid. The bishop intrusted to him the college where several young men were preparing for the priesthood. His reputation for virtue spread far and wide. He was appointed Bishop of Capsa and Vicar-Apostolic of Corea and Liou-Tsou, and set out at once upon his journey to occupy the post which had been assigned to him. He made no account of the innumerable fatigues and dangers which were in store for him. His journey occupied several months. He arrived at Seoul, the capital of Corea, on the first day of the twelfth month of the year,

Ting-iou, (28th of December, 1837.) He applied himself with eagerness to the study of the language: in a few months he was sufficient master of it to hear confessions and administer the sacraments. He caused our books of devotion to be translated into the Corean language from the Chinese. From that time all were able to understand them, both the learned and the ignorant, the young and the old.* His assiduity in prayer, his zeal in preaching the word of God, and his diligence in his episcopal labors, were worthy of admiration. Every thing he did was orderly, and even the most unimportant actions were performed at their appointed times. He fasted three times a week. His zeal frequently made him forget to take sleep and food. But, if he was harsh toward himself, he treated others with the greatest sweetness. All had the same ready access to him that children have to their father.

After he had remained a year in the capital, he left it for the provinces: he always passed through the cities and villages on

* Hitherto the Christians of Corea had been accustomed to recite their prayers in the Chinese language, which was only understood by a small portion of those acquainted with its characters.

foot. This good example deeply moved the Christians: sinners were covered with confusion and returned to better sentiments. His visits were short: and in a few months he returned to Seoul. In a short time the persecution broke out. The Christians were put in chains, and perished under the sword: those who remained in prison were in a deplorable condition. Like a good pastor, the bishop caused the dead to be buried, and bestowed upon those who were in prison the most touching attention: he sent them money and rice, and even the clothes which he was wearing. His stay in the capital was not unattended with danger, and he retired into the provinces to conceal himself. It would be impossible to describe the misery and privations which he had to suffer there. His desire of martyrdom increased from day to day. The prospect of it, which he had before him, consoled him in the midst of his sufferings, and made them sweet and agreeable to him. Alas! the heart of man contains depths which it is impossible to fathom. A pagan, called Kimiensan, was converted, and received the name of John at his baptism. He was driven out of his father's house on account of his religion, and was in a state of great distress, when the bishop came to his

assistance, and overwhelmed him with benefits. He only became more ungrateful. When he was with Christians he showed external signs of piety, while he was secretly in consultation with the officers as to the means of seizing the missionaries. We have already related how he succeeded in delivering up Monsignor Imbert. When the bishop joined the officers he found a large assemblage of pagans, curious to see a European: he preached the faith to them, and they listened with respectful attention. The officers made him sit upon a chair, carried by bearers, and conveyed him thus to the capital. During the journey they acted as his escort: on their arrival at the gates of Seoul they passed the red cord* round his arms, and lodged him in the thieves' prison, called Potseng. The judge confronted him with Paul Ting,† Augustine Liou, and Charles Tchao. The bishop said to them, "Since every one is aware that there are three Europeans in the kingdom, it is useless to make a mystery of it; only let us not declare the place of concealment of the other two; let us put our confidence in the assistance of God, and endure

* It is the custom here to secure criminals with a red rope.

† A disciple of the bishop.

the tortures in silence." The judge had him brought before his tribunal, and said to him, "Tell me, where are the other Europeans?" The answer of the bishop is not known. While he was being tortured by the twisting of his legs, the judge said, "Why did you enter the kingdom?" "To rescue souls from the power of the devil, and guide them into the way of salvation." "How many persons have you instructed in your religion?" "Several hundred." "Where are they?" "They are innocent, and you desire to put them to death. I cannot denounce them." "Will you renounce your God?" "I renounce my God? No, never." The bishop answered with emotion, in a loud and firm voice. He was then taken back to prison. During the next few days, the search after the Christians was carried on with the greatest severity, and many were put in chains. The bishop, being of opinion that the presence of the pastor was hurtful to the flock, wrote to MM. Maubant and Chastan to join him. A few days after, they shared his imprisonment. The judge made great preparations to intimidate the prisoners: he made them all three appear before him. "What is the name of the person with whom you live?" The bishop answered, "He is

called Paul Ting, and is already in your hands." "Whence do you obtain money to serve for your maintenance?" "We have brought it from our native country." "You had nothing to live upon at home; you are come here to gain a livelihood." "You would not say so if you were acquainted with our country." "Who sent you to this kingdom?" "The Pope, the head of our religion." "Who invited you to come? by whose assistance did you enter the kingdom?" "Every thing has been reported to you; you know all; the Christians called us to the aid of their souls; Ting Liou and Tchao accomplished the rest." The judge then said, in a tone of irony, "Return to your country." "In leaving our country we made the sacrifice of our lives: before our departure we knew the risk to which we were exposing them; but the salvation of souls was more dear to us than our lives. We shall die here, and our God will crown us with eternal glory." "Tell me the places where those of your sect live." "We should commit a crime in betraying them, because we should expose them to death." The confessors underwent the torture of the "board:" each received three blows. At the first stroke M. Maubant raised himself up for a

moment, crying, "The Coreans are indeed cruel." They were then taken back to prison. A number of mandarins assembled in this court, and overwhelmed them with questions for three days. It is not known what were the questions or the answers given to them. The prisoners were afterward transferred to the royal tribunal,* called Remgrou. In this prison a bell rings day and night, so that the inmates are unable to understand one another. When the judge wishes to interrogate any of them, he sends an attendant with a message; the latter delivers it in the ear of the criminal, and receives his answer; they two alone can hear what is said. The confessors were interrogated before the court, and each received seventy blows of the "ruler" on the leg. They are condemned to death.

PETER MAUBANT, PRIEST.

Peter Maubant was a Frenchman. He was of an upright disposition, of a grave, dignified, and imposing deportment, and at the same time affable, humble, and modest.

* In this court criminals of note are interrogated by the king in person, through the medium of the principal ministers.

He suffered much during his journey from Europe to Asia, and his life was often in danger. He went first to China, and there made the acquaintance of Mgr. Brugnière, the first Bishop of Corea, and arranged with him to follow him to his vicariate. The bishop died on the journey, and the priest found himself the inheritor of his powers. He entered Corea on the seventh day of the twelfth month of the year, *elmi*, (26th of December, 1835.) His first occupation there was to set in order many things which had gone wrong. He chose three pupils to send to Macao for the future requirements of the mission. He remained in the capital a few months, in which time he learned a little of the language. He then set out for the provinces, and, as he always travelled on foot, he had to suffer many hardships,* especially from hunger and thirst, so as often to faint by the way. His only food was a little rice

* There are nothing but mountains and valleys in Corea; no roads, for our way of making them is entirely unknown: so that there are but rough and difficult paths, often thrown across the sides of mountains which are almost perpendicular, where a false step would precipitate one to the bottom of the valley. Five hours of such travelling quite exhausts the strength of a European.

and boiled herbs, and his clothes were made of coarse linen.

During the whole winter the country is covered with ice and snow. From prudential motives, he always travelled at night. His shoes* were cut to pieces by the roads, and his stockings were full of holes, but he went on with bare feet, saying it was worth while to suffer something for the sake of saving souls. He showed great patience in instructing the ignorant and the stupid. But the care of souls was not the only object of his zeal. It would be difficult to count the poor persons to whom he gave food and clothing in those times of scarcity. When he received the order of the bishop to return, he at once notified it to M. Chastan.

JAMES CHASTAN, PRIEST.

James Chastan was a Frenchman who had many virtues, and was especially distinguished for his compassion, so that he spread abroad the good odor of Jesus Christ. He conceived the idea of preaching the gospel to heathen nations, disregarding the dangers

* Corean shoes are only sandals of rice-straw; travellers on foot need almost a pair a day.

he would incur. He came by sea to Siam, where he exercised his zeal for some years, and then went on to China to employ himself in the service of the Coreans.

He entered the capital on the ninth day of the twelfth month of the year Ping-fin, (17th of December, 1836.) He remained there a few months, learned the language, and began his ministry. He passed through many countries, and crossed many high mountains. It would be impossible to relate all that he had to suffer. He was most diligent in instructing people both day and night; his kindness was extreme, and his disposition so equable and tranquil, that no one ever heard him say any thing which denoted the slightest impatience. No one could come near him without being inflamed with the love of God. The Christians found united in him a father's love and a mother's tenderness. When he saw any one in rags, he took off his own clothes to cover him; he gave his last penny to the poor, and even after that procured from others the means of assisting them. His charity was extended to pagans as well as Christians, and, as he never refused alms to any one, he always returned to the capital empty-handed. In the space of three years he travelled three times over four or

five provinces. He was just going to Seoul when the persecution was declared and many Christians were arrested. They suffered great privations in prison, at which he was so much pained, that, as he had nothing to give, he ordered collections to be made and the proceeds to be transmitted to the prisoners.

As soon as he received the letter of M. Maubant, he set out to join him with all speed. On his way, he said to the Christians who accompanied him, "I travel this road as joyfully as if I was going to a delicious banquet." When he joined his colleague, they wrote a letter together to give their last admonitions to the faithful; after which they set out to find the officers. They were immediately taken to the chief office, where cangues were put upon their necks, and one of their hands fastened to them; a large veil was thrown over their heads, and in that guise they were put on horseback and conducted to the capital.

As the three prisoners were foreigners, the law did not determine the penalty to be adopted in their case: they were therefore treated as enemies of the state. The mode of execution which was employed in their case was different from the ordinary treatment of criminals. On the fourteenth day

of the eighth moon, in the year Ki-hai, (21st of December, 1839,) a military mandarin of high rank went to the prison, attended by one hundred and twenty-seven soldiers. Three litters had been roughly made up, consisting of a straw seat between two long poles. The missionaries were seated in these with their hands tied behind their backs, and, surrounded by the escort of soldiers and an immense crowd of people, were conveyed to a spot on the bank of the river situated at the distance of a league from the city. The three Europeans had no clothes but their shirts and trousers. Upon a pole in the middle of the plain a flag was flying, upon which was written the crime for which they were condemned. The soldiers were drawn up in a ring round them. After the shirts of the prisoners had been taken off, water was thrown in their faces and also some handfuls of lime. Then six men carried them round the ring three times, each sitting astride upon a pole. After this cruel and grotesque mockery, they were made to kneel down, two arrows were passed through their ears, and a rope fastened to their hair,* by which their heads were kept

* The Coreans allow their hair to grow long, and tie it in a knot on the top of their head.

in an upright position. A dozen soldiers armed with sabres manœuvred round them as though fighting, and struck the martyrs on the neck as they passed by them. When M. Chastan received the first blow on his shoulder, he raised himself for an instant and then fell on his knees again. A soldier took the heads, as soon as they were cut off, and placed them on a board to present to the mandarin, who returned to inform the court of the execution.

According to the laws of the kingdom, the bodies of criminals should remain on the place of execution during three days: after that period their kinsmen are permitted to remove them. While the remains of the three martyrs were thus lying exposed, some Christians attempted to carry them away, but were unable at first to do so, as officers in disguise were keeping guard on all sides. After three weeks had elapsed, eight of them, disregarding the danger of death, penetrated by night to the place of martyrdom. About half a foot of earth had been thrown over their bodies. They disinterred them and found nothing but bones, some of which had been gnawed by wild beasts. They collected them and buried them at a short distance from Seoul. Every day a

crowd of persons of all ranks came to pray over their tomb: but, as this devotion might have been attended with evil consequences, the catechists caused the remains of the martyrs to be removed to the summit of a lofty mountain apart from any dwelling.

The bones are mixed: the head of the bishop can alone be recognised: one of the three heads has been lost.

AUGUSTINE Y,

HIS WIFE BARBARA, AND THEIR DAUGHTER AGATHA.

Y belonged to a family of distinction. Before his conversion to Christianity he was a man who was fond of society and pleasure. At the age of thirty he heard the faith discussed and embraced it. From that time forward his life became most exemplary. After he lost his property in the persecutions, he endured poverty with great patience. Teaching the ignorant, preaching to sinners, instructing the pagans in the truths of religion, were the occupations to which he devoted himself, in company with his wife, who was as pious as himself.

A great number of pagans might be mentioned as having been converted by his

preaching. He was seized with all his family in the month of March, in the year 1839, and conveyed to the prison of Potseng.*

When he was brought before the judge, and commanded by him to renounce his faith and betray the other Christians, he showed great firmness and courage. He was then severely beaten and transferred to the prison of Kientsò. When the judge of that court perceived among his family children still young and delicate, he was moved to pity, and employed both promises and menaces, in the hope of impairing his resolution; but all was in vain. The judge then became furious, caused him to be beaten cruelly, sent back to the other prison those of his children who were by law incapable of being beheaded, and then said to Augustine, "Say but one word, and you will free yourself, your wife, your brother, and your children, and recover your property." "My faith," answered Augustine, "is dearer to me than all I have in the world; I would lose every thing rather than renounce it." His legs were rubbed with the triangular stick, and the judge then said to him, "Come now, supposing that you set no

* The prison in which thieves are confined.

value on your own life, will you not have pity on your wife and children?" "I love my wife and my children, and for that very reason I will not give them an example of weakness." "Let him be beaten until he dies," said the judge in a passion. The flesh fell off in lumps from the body of Augustine; his face and clothes, and the whole of his body, were covered with blood. The spectators turned aside in horror. His sentence was delivered, and carried into execution on the 24th of May, 1839. He was beheaded at the age of fifty-three.

It is easy to imagine what the mother's heart of Barbara underwent at the sight of the torments of her children. She offered her sufferings up as a sacrifice to God. She remained in prison six months, and was unmoved by the tortures inflicted upon her. On the 3d of September, 1839, she was beheaded, at the age of forty-six.

Their daughter Agatha was sent back to the prison of Potseng. This, however, only caused her to suffer more. In the space of ten months,—during which her captivity in this fearful prison lasted,—she had to endure hunger, cold, sickness, and the horrors of her dungeon. She received three hundred blows with a stick and ninety with a board; but

her constancy was unshaken. She was strangled in prison on the 17th of January, 1840, when she was fifteen years of age.

DAMIAN NAM, AND MARY HIS WIFE.

Nam reckoned many mandarins among his ancestors. At the age of thirty he became acquainted with the faith and embraced Christianity. His zeal for his own sanctification and for that of others attracted the attention of the bishop, and he was appointed a catechist. His house was used by the faithful as an oratory, and the missionaries frequently lodged there. During the persecution he gave shelter to many persons, and they used laughingly to say to him, "What will posterity say of you?" "It is my one desire," answered he, "that it should be said that Damian Nam was a martyr of Jesus Christ." He was captured one night, with all his family. The episcopal ornaments—which he kept in his house—fell into the hands of the officers. The captives were confined in the Potseng. From the part of the prison which he occupied, Damian overheard his wife upbraiding the jailers with their want of respect toward her, and cried out to her, in a loud voice, "We are prisoners for the sake

of Jesus Christ, and should therefore be like lambs destined to death. Let us imitate him, and not lose so good an opportunity of suffering for the glory of his name." Mary heard him say this, and from that time forward endured both pain and insult without uttering a word of complaint.

When the day dawned, the judge ordered Damian to be brought before his tribunal. "Tell me honestly, at once, to whom this great cap [speaking of the mitre which he had before him] and these vestments of sacrifice belong, and where they have come from." "Our priest Tcheou* used them formerly: it was he who brought them from China." "That is false: these marks of sweat are recent, and prove that they have been used at a later period. This cap, besides, has the appearance of being new." Damian made no answer. "Abandon this foreign religion, and save your own life and the lives of your wife and children." "My religion, which you call foreign, is of all times and of all places. I have known and practised it for eight years, and I will never renounce it." "You are acquainted with the Christians: tell me the houses where

* A Chinese priest martyred in 1801.

they live." "Among the commandments of our God there is one which forbids us to do injury to our neighbor: so I cannot denounce them." He was examined several days consecutively, and at each interrogatory he underwent cruel tortures. He was then removed to Kientsò, and the judge of that court asked him the same questions. "Torture me till I expire, if you will; I have but one thing to say: I am a Christian, and I will remain one until my death. You will get no other answer from me." The judge ordered that he should thrice receive thirty blows of the "ruler," on the leg, and condemned him to death. A few days before the execution, Damian wrote to his wife, "This world is only a place of travel: our home is in heaven. We are suffering for the Lord's sake: a few more hours of pain, and we shall meet forever in the abode of glory." He went quite joyfully to the place of execution, and never ceased praying up to the moment when his head fell under the sword of the executioner, on the 24th of May, 1839. He was thirty-eight years of age.

His wife Mary possessed a more than ordinary amount of intelligence and courage. Full of piety and zeal, she used to prepare persons of her own sex, in the house of her

husband, to receive the sacraments worthily. To the tortures which she endured in her own person were added those of her son, then twelve years old. Almost daily, messages were sent to her that he had been beaten with rods, or that he was dying with hunger, or wasting away with the fevers of the pestilent dungeons. Her heart was pierced with sorrow, but she remained steadfast. After frequently suffering torture, she was beheaded, on the 3d of September, 1839, at the age of thirty-six.

PETER KOUEN.

Peter was born of Christian parents. His family was extremely poor, although it belonged to the second class of citizens.* He gained his livelihood by carrying on a small trade. As he was naturally of an amiable disposition, the Christians of the provinces used to have recourse to him when they came to the capital to buy goods; and he attended to them with the utmost regularity. But, what is still more to his praise, he was most

* There are four classes of citizens in Corea: the nobility, who alone are entitled to hold high dignities; the burghers, who can aspire to lesser offices; the lowest class, and the slaves.

exact in fulfilling his religious duties. He was captured in the month of December, 1838, and tortured cruelly; but his constancy never failed. The judge said to him, "Why do you practise the religion of the Lord of Heaven?" "God created heaven and earth, and he is the Father of all men. He heaps so many benefits upon them that, whatever they do, they cannot pay him back the ten-thousandth part. In gratitude for each one of his favors, I honor him, and will honor him always, whether you will it or no." The judge, in a rage, ordered the executioners to beat him, and afterward said to him, "Denounce the people of your sect." "My religion forbids me to do injury to my neighbor: how then can I let a word escape my lips which would pierce their hearts like a sword?" After some time he was transferred to Kientsò. The judge of that court had some good qualities, and condemned Christians to death with the greatest reluctance. He would use every kind of persuasion to draw from them a single word of apostasy, that he might dismiss them to their homes. He used to say to them, "You Christians are indeed strange people; you might be expected to beg me to spare your lives, as other criminals do; but, on the contrary, it

is I who beseech you to preserve them yourselves. Speak but one word, and all is at an end, and you may return home." The kindness of this judge, however, was no less cruel to the faithful, since he prolonged their lives in hopes of forcing them to apostatize, and thus caused them double sufferings. He acted in this manner in the case of Peter. He left it to the discretion of the criminals in prison to torture him, and the latter fully carried out his intention. They overwhelmed the sufferer with blows, and twice left him for dead. Peter underwent three interrogatories, and at each of them suffered the punishment of the "triangular stick." His flesh was detached from the bones and scattered over the ground. His tranquillity remained unaltered, and heavenly calmness and joy overspread his countenance. The officers, as they were conducting him back from the court to prison, said to him, by order of the judge, "You have but to utter a single word,—it matters not whether it be true or false,—only say that you are not a Christian, and you are at once dismissed. Afterward you can practise your religion as much as you please." "My religion," replied Peter, "is dearer to me than all else in the world: to abandon it would be worse than death." He was condemned

to be beheaded. His joy was redoubled as he was going to the place of execution. A smile was visible upon his countenance even after his head was severed from his body. He was martyred on the 24th of May, 1839, in the thirty-fifth year of his age.

AGATHA Y, WIDOW.

Agatha lost her father at an early age. Her mother greatly neglected her religious instruction, and married her to a pagan,* who at the end of three years left her a widow, and childless. She returned to her father's house, received instruction in the Christian religion, and practised it in the most exemplary manner. After the death of her father the property of the family gradually diminished, and was at length exhausted. She had to suffer much on account of her poverty, and endured all without complaint. She was seized in the early part of the year 1835, but remained firm when tempted to apostatize and to betray the Christians. The judge handed her over to the executioners, who, after stripping her of

* Before the arrival of the missionaries, the Coreans, both children and adults, received baptism only *in articulo mortis*.

her clothes, suspended her by the arms, and beat her with rods until her body was bruised all over. As she remained inflexible, she was condemned to death. Agatha endured the sufferings and privations of her prison for four years, without showing the least weakness. At length her sufferings came to an end; she was beheaded on the 24th of May, 1839, at the age of fifty-six.

MAGDALEN KIM, WIDOW.

The parents of Magdalen were poor. Her father departed from this world soon after her birth. She lived under the guardianship of her mother, a bad and ill-tempered woman. Notwithstanding the evil example which she had before her, she continued the practice of virtue from her infancy. She desired to preserve her virginity, but her mother compelled her to marry. After a few years she lost her husband and children, and returned to her mother's house. It would be impossible to relate all she had to suffer from the bad disposition of the latter; but nevertheless she was always submissive to her, and never allowed herself to be wanting in the discharge of her filial duties. She

suffered all patiently and sweetly, and without complaint. In order to try her, and render her more perfect, God permitted that her mother should live to a great age. She was well acquainted with her religion, and used to preach it to the pagans, of whom she converted several. The baptism of dying children was also one of the special objects of her zeal. She had an ardent desire of shedding her blood for the glory of Jesus Christ. When she was seized and brought before the judge, in the year 1836, she boldly explained to him the mysteries of our faith. Her courage made her triumph over her executioners and their tortures. After she was condemned to be beheaded, she remained for three years in prison, where she had to endure a longer and more glorious martyrdom. At length she consummated it on the 24th of May, 1839, at the age of sixty-six.

BARBARA HAU, WIDOW.

The parents of Barbara were Christians, and brought her up in the faith from her infancy; but she profited little by their instructions. After passing her youth in carelessness and dissipation, she married a pagan.

One day her mother, as she was going to visit her, met at the door Magdalen Kim, of whom we have spoken above. They both went in, and earnestly entreated her to change her life: it was a moment of grace for Barbara; she was converted, and from that time forward was an example of all Christian virtues. God willed to try her, and took away her husband and children one after the other. When she was not more than thirty years of age, she returned to her mother's house, and lived with her in the practice of virtue. She fasted very frequently: and being animated with zeal for the glory of God and the salvation of souls, she preached to the pagans and baptized their dying children, and exhorted sinners to penance. She was captured with Magdalen Kim, and, after suffering in her company both the tortures of the executioners and the pains of the prison, was beheaded on the same day, at the age of forty-eight.

ANNE PAK.

Anne was born in a small village situated on the banks of the river which flows by the capital. Her parents were Christians. As she was naturally slow and backward, she

had great difficulty in learning the truths of religion. She consoled herself by saying, "Since I cannot know my God as I should desire to do, I will at least endeavor to love him with all my heart." At the age of eighteen she was married to a Christian, and brought up her children in sentiments of religion. She felt particular devotion in meditating on the Passion of our Lord: the sight of his five wounds was sufficient to draw abundant tears from her eyes. When she heard persecution mentioned, her countenance, far from growing pale, became, on the contrary, more animated. She was arrested with her husband and eldest son. The latter had numerous friends at court, who did all in their power to make them apostatize, and at length effected their purpose: they were then set at liberty. Anne, however, remained firm. A hundred times the judge tried to shake her determination by severity or by kindness, but his endeavors were vain. Very frequently she suffered torture till pieces of her flesh fell on the ground, and her bones were laid bare. Her husband and son came to see her daily, and entreated her to say but one word, and leave the prison. They represented to her the desolation of her family, her old mother at

the point of death, her children crying out for her, but her resolution, stronger than the ties of flesh and blood, succeeded in overcoming this temptation, more dreadful than any torture. She reproached them with their baseness. "What," she said, "for a few days of life will you expose yourselves to everlasting death? Instead of soliciting me to transgress, you should exhort me to remain steadfast. Return, return rather to God, and envy me my happiness." The judge said to her, "Your husband and son have left the prison and returned to their family; with one word you may do the same; they conjure you to speak, and you remain unmoved; your heart is of bronze, you have no feelings. Do you think life an evil?" Anne answered, "If my husband and son have apostatized it is their own affair. For my part, I am resolved to preserve my faith and to die for it." The judge ordered her to be beaten with the ruler, and then condemned her to death. Anne remained in prison for three months, and received the crown of martyrdom on the 24th of May, 1839, at the age of fifty-seven.

AGATHA KIM, WIDOW.

It is the ordinary way of God, in dealing with the world, to make use of the weakest and lowliest as instruments in confounding all that is strong and powerful. This is well shown in the following account.

Agatha Kim was born of pagan parents, living in extreme poverty: she was of excessively limited powers of mind. One of her sisters, a Christian, was desirous of drawing her to Christianity, and used every endeavor to teach her the essential truths of the faith, but was unable to succeed. Of all her daily instructions Agatha only remembered the names of Jesus and Mary. Her husband was a zealous pagan, addicted to innumerable superstitions. As Agatha was only superficially acquainted with the faith, she used to follow his example. One day her sister came to see her, and convinced her of the vanity of idols and the folly of those who place their trust in them. Agatha immediately threw them into the fire, without troubling herself as to what her husband might say to her. Since she was unable to acquire the necessary knowledge and prayers, she could not receive baptism.

She was arrested in 1836, and brought before the court of the Potseng. The judge said to her, "You are weak enough to believe that the teaching of the Christians is true." Agatha answered, "I am a poor wretched creature, and I only know Jesus and Mary: I have learned nothing more." "Your bones shall be broken, and you shall be beaten until you expire, if you will not renounce Jesus and Mary." "Were it necessary to die, I will never renounce Jesus and Mary." During the interrogatories and tortures which she underwent, the only words which she uttered were the names of our Savior and his holy Mother. Her faith, although but little enlightened, remained unshaken, and her courage excited universal admiration. The judge was unable to overcome her determination, and sent her to the Kientsò. When she entered the prison the Christians said laughingly to her, "Ah, here is Agatha, who knows Jesus and Mary, and nothing else." They praised her intrepidity, instructed her in the necessary truths, and baptized her. After she had gained new strength in the sacrament of regeneration, she underwent the three interrogatories in the court of Kientsò with equal fortitude, making the same answers as have been

given above. The judge condemned her to be beheaded; but this sentence was not carried out until the twenty-fourth of May, 1839. She went to execution in company with eight other martyrs, with the same firmness that she had displayed before her judges. She was fifty-four years of age.

LUCY PAK,

MAID OF HONOR TO THE QUEEN.

Lucy belonged to a rich family. Distinguished for beauty and talent, she was introduced at the court, and placed among the queen's maids of honor. Her ability, prudence, and sweetness of manner raised her above her companions and obtained for her the first place among them. She succeeded, although a pagan, in preserving herself pure and chaste in the midst of license. At the age of thirty she heard Christianity spoken of, and conceived a great desire of practising it. This was impossible at court. She, therefore, returned to her family under the pretext of sickness. As her mother was no more, and her father refused to hear the faith spoken of, she left her family and retired to the house of one of her relations. In the course of a few months the whole

family became Christian. Lucy, rejoicing in the treasure which she had discovered in the faith, never ceased thanking God for his gift. She renounced the vain pomps of the world, and devoted herself to the exercise of Christian humility. She felt especial sweetness in meditating at the foot of a crucifix. The sight of the Five Wounds of Jesus made her tears flow. Her words and actions were a sacrifice of praise which she daily offered to God, and in mortification and fervor she was the model of the rest. When the persecution broke out, she retired to the house of one of her friends, named Agatha Tsen, and the two families were united. One day they were discussing the course which they should take to avoid being arrested, when the officers suddenly appeared before them. "It is the will of God," said they: "we must suffer for his sake." Far from being troubled, Lucy went to meet them, brought them into the house, and ordered meat and drink to be prepared for them. When she was brought before the tribunal, the judge said to her, "You are not one of the common people: how is it that you follow so contemptible a religion?" "Our religion has nothing contemptible in it," answered Lucy: "God has created hea-

ven and earth, and all that they contain; all men owe their being to him, and in consequence their praise and adoration." "Renounce your religion and denounce your accomplices." "God is my Creator and my Father, I cannot deny him; he forbids me to injure my brethren, I cannot betray them." The judge ordered her to be taken to the Kientsò, with her hands tied behind her back. Before the latter tribunal Lucy was cruelly beaten; her legs were tortured until little more than the bones remained. In the midst of the blows a supernatural calmness was visible in her countenance. "Now," she said, "I begin to understand a little the sufferings of Jesus Christ and of his holy Mother; until now I had never formed a just idea of them." In the course of two or three days her legs became perfectly well, and appeared even stronger than before. This extraordinary cure surprised every one; but the judge, in his blindness, attributed it to the use of magic. During the interrogatory she explained the faith so clearly that the mandarin was unable to reply, and kept silence. He condemned her to death; but she remained two months in prison, and supported with constancy all its privations. She wrote a letter to the Chris-

tians, in which she exhorted them to be patient in their tribulation, and to remain firm in the faith; she also spoke so affectingly of the blessings of God that the readers shed tears. It is to be lamented that this letter has been lost. During the time of her captivity she exercised the functions of an apostle; encouraging the Christians by her words and example, consoling the afflicted, and sustaining the weak. She approached the place of execution praying, and was beheaded at the age of thirty-nine, on the 24th of May, 1839.

MARY HEING.

Mary possessed an upright spirit and a compassionate heart. She lived in perfect peace with her sister, and practised all the duties of a Christian. Her love toward God and her charity toward her neighbor made her, even in her own poverty, find means to assist the poor. She was seized, with her sister, and endured with firmness the torments of the prison to which she was consigned. After five months of captivity and suffering, she was beheaded on the 24th of May, 1839, in the thirty-fourth year of her age.

The execution of the Christians is con-

ducted in the following manner, and is identical with that of criminals condemned to suffer capital punishment. On the appointed day a cart is brought to the gate of the prison, and in the middle of it is raised a cross, higher than the ordinary stature of a man. When all is ready, the executioner takes the condemned person on his shoulders, and binds him to the cross by the arms and by the hair, placing a piece of wood under his feet to sustain him. He then gives the signal for departure. As soon as the procession arrives at the western gate of the city, which is situated at the top of a steep bank, the executioner removes the board from beneath the feet of the sufferer, and the driver drives the oxen rapidly down the hill. As the road is rough and covered with stones, the cart jolts dreadfully, and the body of the martyr, now only sustained by the arms and the head, is thrown violently to the right and to the left, so as to cause horrible suffering. At the foot of the hill is the place of execution. The executioner unbinds the Christian and strips him of his clothes. He then makes him lay his head on a block of wood, and cuts it off.

On the 20th of July, 1839, the following eight martyrs were beheaded outside the western gate.

JOHN BAPTIST Y.

John was the younger brother of Augustine, whose martyrdom has been already related. He embraced Christianity with his elder brother, when he was twenty-eight years old. His fervor attracted the attention of the catechists, who sent him to Pekin in the suite of the embassy to negotiate affairs of religion. He performed this journey twice. The priests of the capital, in admiration of his piety, conferred upon him baptism and the other sacraments. John Baptist, after his return to his country, abstained from flesh-meat during the rest of his life, and made a resolution to live in celibacy. His exterior was that of a man absorbed in God; and on this account the Christians used to say that he had received in the sacraments the fulness of the Holy Ghost. He had a great desire to shed his blood for Jesus Christ. He was arrested with his brother, and underwent the same tortures as the latter, with equal constancy. After sentence was passed upon him, he remained in prison for six months, and thus

increased his reward. He received the palm of martyrdom at the age of thirty-nine.

MAGDALEN Y,

HER MOTHER MAGDALEN, TERESA HER AUNT, BARBARA HER SISTER, AND BARBARA HER NIECE.*

Magdalen Y belonged to a family of noble descent but possessed of little property. Her father was a pagan, and held the Christian religion in abhorrence. This obliged Magdalen, her mother, her aunt, and her sister to practise it in secret. When she became of an age to marry, her father wished to give her in marriage to a pagan. In this extremity Magdalen resolved to preserve her virginity by flying from her father's house. She had a young Christian slave for her maid; and this was the plan she devised. One evening she took the servant into her confidence, and said to her, "The distance from here to the capital is three leagues. I do not know the way; but my father is to go there to-morrow. You must follow him at a distance, without losing sight of him; and I, in my

* The Christian women of Corea have, for some reason which is not known, an extraordinary devotion to S. Barbara, and, if it were permitted them, would almost all bear the name of this saint.

turn, will follow you in the same way." During the night she made her preparation, changed her clothes for others old and worn out, and went out privately, carrying with her the clothes which she had taken off. The house was situated in the mountain, not far from a forest. Magdalen went into the wood, sprinkled the clothes with her blood, tore them up, and threw the pieces about in different directions. Her father set out at an early hour on his way to the city, the slave after him, and Magdalen after the slave. When she reached the capital, she went to the house of her aunt Teresa. "Oh, my God!" cried the latter, "what a state you are in! what misfortune have you to tell me?" Magdalen was dressed in rags and covered all over with blood. "Hush!" she replied; "you shall know all; say no more." She then related every thing that had taken place. She had not finished speaking, when word was brought that her father was at the door. She hastily retired to a place apart, while her father entered and greeted his sister.

In the mean time at Magdalen's home all are astonished at her not making her appearance. They call her, but there is no answer; they open the door of her room, but

no one is there; they seek her everywhere in vain. The uneasiness of her mother may be easily imagined. Her uncle leaves the house and penetrates into the wood; seeing marks of blood, he grows pale; he follows them up and reaches the bloody shreds of her clothes. He immediately proceeds in haste to the city, and sorrowfully enters the house in which his brother was still conversing with Teresa. "Misery! misery!" cried he, "the tiger has devoured our child." "My child!" said the father, and fell senseless to the ground. He was brought to himself again; nothing was heard but loud cries and weeping. Teresa alone was acquainted with the secret, and, that she might not betray it, she wept like the rest. The two brothers returned in haste to their family, and informed the mandarin of the misfortune which had happened. The mandarin sent out some men to kill the tiger; but they searched every corner of the forest without meeting with any tiger. The relations of Magdalen passed three months in tears and lamentation. Meanwhile her mother became acquainted with the secret, and from that time appeared less sorrowful. Her husband perceived it, and suspected that his daughter was not dead. He said to his wife, "You seem to be less sad than you

have been hitherto. Tell me the truth, is our daughter still living? Tell me all. I pledge myself not to oppose in any way her desire for the future." His wife informed him of the circumstances. The father rushed in a transport of joy to the house in which his daughter was concealed, embraced her tenderly, and said to her, "It is enough for me to find you still alive; henceforth follow your own inclination. I no longer oppose your remaining unmarried." Thus Magdalen preserved her chastity from danger. Her father even allowed her to remain with her aunt, and to practise her religion with perfect freedom.

Her elder sister Barbara found herself exposed to danger under circumstances nearly similar. She had been promised in marriage to a pagan, and as the time fixed for the ceremony approached, she felt a virtuous abhorrence of a marriage* contrary to the laws of the Church. She professed to be suffering from a malady in the legs, and remained in a sitting-posture for three months. Her be-

* In this barbarous country parents promise their children in marriage, and even marry them, without regarding the feelings of the latter, who have to bow their head beneath the yoke without saying a word. Thus there are few happy marriages and numerous domestic quarrels.

trothed sought his fortune elsewhere. A Christian, who was acquainted with the cause of her illness, asked her of her father, who granted the request. At the end of two years he left her a widow. As Barbara could not practise her religion as she desired in the family of her husband, she went and lived with her aunt and sister. They spent several years together in the exercise of virtue and in extreme poverty. In the month of March, 1839, their mother came to the city to make her confession, and went to the house of Teresa, where she also found two other Christians, named Martha and Lucy Kim. The persecution was then raging in all its violence, and the conversation turned on the happiness of shedding one's blood for Jesus Christ. These six courageous women took the resolution of going out to seek martyrdom. Just at this moment the news was brought them that the house of Damian Nam had been broken into, and that the officers were pillaging it. They immediately went out, and presented themselves before the latter. "You are at war with the Christians," said they: "here are six of them, bind us and take us to prison." The officers, in their surprise, refused to believe them. "We are

Christians; do not doubt: here is a proof of it," they replied, holding up their rosaries.

The officers bound their hands behind their backs, and led them to prison. The judge ordered them to be brought before his tribunal, and addressed them as follows:—"Do you believe that the doctrine of the Christians is the true one?" "Certainly, if we had any doubt on this point, we should not now be here before you." "Renounce this religion, and give up to me the books which treat of it." "We would rather die than deny our God." They underwent the torture of bending the legs four times, but remained perfectly firm. After five days had elapsed, the judge ordered them to appear before him again. "Have not the tortures which you have endured, and the horrors of prison, awakened you from your lethargy?" "You are losing time in exhorting us to apostasy. To give testimony to Jesus Christ, we have given ourselves into your power, and you wish us to deny him. No, no, you are mistaken: a true Christian lives and dies for his God. If by the laws of the kingdom we are condemned to death, we will die; but renounce our religion? no, never." They suffered each in turn the same torture. When they were remanded to the second court, the judge said

to them, "Do you still believe the teaching of the Christians to be true?" "We believe it to be true, we honor God, and are willing to shed our blood for his sake." The judge, in a passion, ordered that they should be beaten more severely than the rest, because they had surrendered themselves of their own free will, and as he could not weaken their resolution he condemned them to death. On the 20th of July, Magdalen Y, aged 31, and her aunt Teresa, aged 53, had their heads cut off. Her sister Barbara was executed on the 3d of September, at the age of 41; their mother Magdalen on the 26th of September, at the age of 67. The account of Martha and Lucy Kim will be found below.

Barbara Y, belonging to the same family, was left an orphan in her infancy. She had to endure the privations of poverty, and was distinguished for her virtue among the children of her age. She was arrested in the month of March, and taken to the Potseng, where she endured all the tortures with great firmness. The judge, unable to make her apostatize, transferred her to the Kientsò. The judge of this latter court several times endeavored to gain her over by kind means, but could not influence her. He was astonished at such constancy in a girl of four-

teen, and, pitying her extreme youth, sent her back to the Potseng, where she underwent fresh torments, hunger, cold, stripes, and sickness. At length she was strangled in prison.

MARTHA KIM.

Martha was born of pagan parents, in a village not far from Seoul. As she disagreed with her husband, she left him secretly and went to the capital, where she lived with a blind old man, a magician by profession. While she was in this house, she heard the faith discussed, and conceived a desire to embrace it. She left the house of the magician, where she was living in ease, and became poor for the love of Jesus Christ. She was one of the six women who voluntarily surrendered themselves to the officers. She was tortured in her legs five times, and also in other ways, and, after remaining in prison five months, was beheaded on the 20th of July, at the age of thirty-four.

LUCY KIM.

Lucy was born at a small town situated on the banks of the river which flows along the walls of the capital. Her father, who was a

pagan, departed this life in the flower of his age. Her mother was a fervent Christian, and brought her up from infancy according to the law of God. Lucy was possessed of remarkable beauty, great sweetness of disposition, much talent, and a courage beyond her sex. She thought little, however, of natural advantages, and consecrated her virginity to God by vow. At the death of her mother, she and her sister were obliged to sell their small property to defray the expenses of the funeral. Being then without further resources, she asked shelter of Christian families, passing from one to another, that she might not always be a burden upon the same people. She was frequently recommended to marry, but remained faithful to her resolution. It has already been related how she surrendered herself to the officers. She was brought into court with her hands bound behind her back. The judge said to her, "How comes it that you, who are so largely endowed with natural gifts, practise the religion of the Christians?" "I believe it to be the true one, and for that reason I practise it." "Now you will have to abandon it to save your life." "I cannot do so." "If you are beaten, and your body is mangled, will you not renounce it?" "I

worship God, and cannot deny him, even if I should have to die under the torture." "Tell me wherefore you cannot deny him." "God has created heaven and earth, spirits and men, and governs them in his providence. He is the King and the Father of mankind; he rewards the good and punishes the wicked. These are the reasons for which I cannot deny him." "Who instructed you in your religion? How long have you practised it?" "From my childhood my mother told me of God, and taught me to love him." "You know some of the Christians, because they received you into their houses: inform me where they live." "I cannot injure my benefactors: murder is forbidden by my religion." "Why do you not marry?" "I am but twenty years old: there is yet time; and, besides, you have no business to speak of marriage to a girl like me." "You are right. In your books the soul is frequently mentioned. What sort of a thing is this soul?" "The soul is a spiritual substance, which cannot be perceived by material eyes." "Where is it?" "The soul is in every part of the body, and is the cause of its motion, the principle of its life; when the soul is withdrawn, the body remains immovable." "Are you not afraid to die?" "I fear death

and I love life; but for my God I abandon life and give myself up to death." "Have you ever seen God?" "I see his works and I believe in his existence: this great world, and the order which pervades it, are to me sufficient proofs that he is the author of it. The people in the provinces have never seen the king, yet they believe that he exists." The judge, moved by her youth and beauty, desired to withdraw her from death by making her apostatize. He employed persuasion and threats, and afterward torture, but in vain, for Lucy confounded him by her answers. She was condemned to death, and the sentence was carried out on the 20th of July. While in prison she wrote down her examination and sent it to the Christians.

ANNE KIM, WIDOW.

Anne Kim was born in the capital, of poor, Christian parents, and lived from her childhood in the practice of virtue. She became a widow at an early age. After the death of her husband she lived with her aged mother, and cheerfully endured the privations of poverty. As she lived in a neighboring house to that of Augustine and John Baptist Y, she was arrested at the same time,

and underwent the same tortures. After remaining in prison for five months, she was beheaded, in the fifty-first year of her age.

ROSE KIM, WIDOW.

Rose was a pagan. There were, however, some Christians among her relations, and this afforded her an opportunity of becoming acquainted with their religion, which she embraced after the death of her husband. Rejoicing in the treasure which she had discovered in the faith, she desired to make others sharers in it, and became very zealous for the propagation of the gospel. The people of her own family were the principal objects of her zeal. In December, 1838, the officers entered her house unexpectedly, and captured her. Rose went cheerfully to prison, invoking the holy names of Jesus and Mary. The judge caused the instruments of torture to be brought before her, and then said to her, "Before your legs are bent and your body is torn to pieces, renounce the Lord of heaven, and denounce your accomplices." "I cannot deny my God, I cannot betray the Christians." "And why?" "God is the Creator and the Father of all men. He loves virtue, and punishes vice. He has pre-

pared for the virtuous eternal rewards, and punishments without end for the wicked. To deny him is a crime, which I ought not to commit. To do injury to my neighbor is an evil action, from which I must abstain. Press me no further: it is in vain. I am ready to seal with my blood the truths which I speak." "The king forbids this religion." "I belong to my God before belonging to the king." The judge, in a rage, ordered her to be tortured; but Rose was invincible. After seven months of severe captivity, her sentence was carried out. She was fifty-six years old.

MARY OUEN.

The parents of Mary lived in the country; they left her an orphan at an early age. She came to live with one of her relations at the capital, and supported herself there by working embroidery. Although youthful in years, she combined in her conduct the prudence of mature age with a heart which was upright, humble, sweet, and amiable. By her virtues she became an object of admiration to all who surrounded her. She consecrated her virginity to Jesus Christ. In the month of March the officers entered the house suddenly in the middle of the night. Mary had

time to escape by a private way; but she was captured while wandering about the city in search of shelter. At first she had been disturbed in mind; but she soon became calm, and went with a firm step to the prison. Her hands were bound behind her back, and she was led before the tribunal. The judge said to her, "You are of the sect of the Christians." "You have said it; I am a Christian." "Abandon that religion, and your life will be spared." "I worship God: I desire to save my soul. My mind is made up: if it is necessary for me to die, I will die; but the salvation of my soul I prize above all else; and I should lose it were I to abandon my religion." Her legs were twisted, and she was beaten with the "long rod." She suffered torture several times, all her bones were dislocated, and the ground was covered with her blood; but her constancy remained unshaken. When she was transferred to the Kientsò, the judge used vain endeavors to persuade her by gentle means. After the three interrogatories and the usual tortures, he condemned her to death. Mary underwent martyrdom at the age of twenty-one.

On the 3d of September six martyrs were beheaded.

JOHN PAK.

John had not nobility of birth; but he had something better, for the blood of a martyr flowed in his veins. His mother was a water-carrier by trade, and he himself manufactured straw shoes. He was at the head of his trade, and was celebrated for the strength of his work. This simple and devout man was arrested, together with his wife. The judge said to him, "What is your name?" "My name is Pak-Mieng-Kouang-i." "What is your profession?" "I am a Christian, and my trade is that of a shoemaker." "Are your parents still alive?" "My mother died a few years ago, and my father had his head cut off in 1801 for the same cause for which I am now brought before you. I have no other relations." "The king does not allow this religion; you are infringing his orders." "God is my Creator. He commands me to love him, and I owe obedience to him rather than to the king." "Denounce those companions of your disobedience with whom you are acquainted." "I am not permitted to injure my neighbor." "Renounce your religion,

if you desire to live." "My religion is dearer to me than life; I had rather die than abandon it." He received forty blows of the "board;" his flesh fell off in pieces, and his blood flowed upon the ground. The wood, beating upon his bones, emitted a horrible sound, but the confessor remained unshaken. His legs were then bent. He was sent to the second tribunal, where his torments were renewed. Sentence was pronounced upon him, and carried out five months afterward. John was forty years of age.

The other five martyrs were:—

Mary, wife of Damian Nam.

Barbara, wife of Augustine Y.

Barbara, sister of Magdalen Y.

Mary Pak, who showed herself as firm in suffering as her sister Lucy, who was maid of honor to the queen. She was fifty-four years of age.

Agnes Kim, whose history will be given with that of her sister Columba.

On the 22d of September the two following were beheaded:—

PAUL TING.

The family of Ting belonged to the highest class of nobility in the kingdom. The high

dignities of the state had been handed down in this family from generation to generation, until the time of Augustine, who was the first to embrace Christianity. In 1801, the first persecution broke out. He was arrested with Cecilia his wife, and his children, Charles, Paul, and Elizabeth. Augustine was martyred with Charles, his eldest son; his wife and his other children were set at liberty. Their crown was reserved until later. As they had no resources, they sought hospitality at the hands of their numerous relations in the capital. The latter were pagans, and refused them permission to enter their houses. For this reason they were compelled to take refuge in the country. Paul, who was then at the age of seven, lived under the eyes of his mother in the practice of virtue. When he grew up, he lamented with tears the state to which the Church of his country was reduced,—without a shepherd, without sacraments,—and he prayed incessantly to God to send it evangelical laborers. For the love of Jesus Christ, and in the service of his brethren, he did not disdain the occupation of a slave. He put himself at the service of the Government interpreter, and was thus able to travel to China eight or nine times.

He earnestly entreated the Bishop of Pekin, who then governed the Church of Corea, to send some priests there. Circumstances did not permit of this step for some time, and the prelate was unable to do more than compassionate their lot. At a later period, he was able to dispose of a Chinese priest, and sent him to Corea, provided with faculties; but this priest died before arriving at the frontier. In spite of this misfortune, Paul did not lose heart, but made application anew, and, in union with several other catechists, wrote even to the Supreme Pontiff to obtain a pastor. Some years later, they had among them a bishop and two priests. The bishop, perceiving in Paul talent, zeal, and virtue, caused him to study Latin, and then theology, and was about to ordain him, when the persecution broke out. Paul expected to be captured, as he was too well known to remain concealed. He composed an apology for the faith, with the intention of presenting it to the judge when he should be brought into court. A traitor had denounced him. The officers entered his house and bound him, together with Cecilia his mother, and Elizabeth his sister. The judge said to him, "You transgress the laws of the kingdom, by practising a foreign religion and teaching

it to others." "God is the Creator of all men: he is my Lord: he commands me to worship him; and I must obey him. All nations proceed from one principle, which is God, and from but one family, of which he is the Father. His religion, which is composed of the duties which they owe to him, is no more foreign in Corea than it is anywhere else." "It follows from your answer that the king and the mandarins are mistaken in forbidding it. What do you say to this?" "If you press me in that manner, I have only one reply to make, namely, that I am a Christian, and will die a Christian."*

Paul handed his apology to the judge, who, after reading it attentively, said to him, "You are right in what you have written; but the king forbids this religion: it is your duty to renounce it." "I have told you that

* I asked the person who was interpreting these words to me, why Paul did not answer the question directly, and what harm there was in saying that the king and mandarins were wrong, when the thing was as clear as day. "To say that the king and mandarins are mistaken," he answered, with an air of surprise, "is a crime of high treason. He who had committed it, were he guilty of no other crime, besides the ordinary tortures, would have his arms, legs, and head cut off. His father and mother would be put to death, and all his other relations sent into exile." "You live," replied I, "under a wonderful system."

I am a Christian, and will be one until my death." The executioners bound his hands behind his back, and joined his arms tightly together; then, passing two sticks between the arms, they separated them with violence. The bones of the sufferer were thus dislocated, and he was led back to prison. At the second interrogatory, his legs were twisted. At the third, he was brought into the same court as the bishop. He underwent the torture of the "long rods," bending of the legs, the torture of the "triangular rod," and the "sawing rope." Wonderful to relate, amid these frightful punishments, his countenance remained tranquil. The judge was desirous of learning from him the place of retirement of the two missionaries; but could not extract a single word from his lips. He left him in the power of the officers, who employed every refinement of cruelty, with no better success. When the two missionaries came to the prison, Paul was transferred with them to the Kempou, where, after suffering fresh torments, he was condemned to death. When he was bound to the cross upon the cart, he went quite cheerfully to the place of execution; for his sufferings were almost at an end, and he was about to enter

upon the happiness which will endure forever. He was forty-five years of age.

AUGUSTINE LIOU.

Augustine was born in the capital, of a family distinguished for the number of offices which were filled by its members. From his childhood upwards, he had a decided inclination to study. Before he reached the age of twenty, he had acquired as much knowledge as is acquired by most men in the whole course of their lives. His family was favored by fortune, and many of his relations were in positions of dignity.*

Little moved by prospects of honor, he preferred to follow the pursuit of science. This world was to him an enigma, of which he desired to find the key. He sought it in the religion of Taosse, and in that of Fo, thoroughly studying their books day and night for the space of twelve years, but did not find it there. There remained a void in

* His condemnation was accompanied by the degradation of twenty-six mandarins, who were relations of his, and the banishment of his elder brother. They were all pagans. By the barbarous laws of the kingdom, when a crime is committed by one member of a family, all the others are put to death, or sent into exile, or deprived of their dignities, according to the heinousness of the crime.

his heart which disturbed him. He interrogated other learned men, but they were unable to solve his doubts. Then, remembering that in his childhood he had seen some Christians led forth to die for their teaching, he was inflamed with a desire of knowing it and of discoursing with them; and he endeavored to meet with some, but without success.*

One day, in his room, casually casting his eyes upon a piece of furniture which was covered with paper glued together, he perceived the top of a sheet which had detached itself; he took hold of it and read these words: —"Of the truth of the Lord of Heaven."†

"Here is what I want," said he, "this is what I am in search of." He detached all the other sheets and pieced them together. These disjoined sheets never gave him the complete sense of a passage; he read enough, however, to redouble his desire of finding Christians. He continued his search with increased activity, and at length met with

* In Corea, and especially in the capital, the Christians conceal their faith with the utmost care, because if they were known as such, they would immediately be arrested.

† This is the title of a work composed by F. Matthew Ricci, the first controversial book which has been written in the Chinese language.

one who gave him some books. He had no difficulty in recognising the truth, and became a Christian. At a later period he was raised to the dignity of Government interpreter.*

He went to Pekin frequently, conferred with the bishop, and received baptism. As he was devout, zealous, and well instructed, he sustained the faithful by his example and good advice. He was one of those who managed the religious affairs of the mission. This man, thus chosen by God, had to endure terrible assaults from his relations, especially from his daughters and his wife, who still remained in paganism. One of his sons, however, imitated him in his faith and in his virtues. This boy, at the age of thirteen, conceived so ardent a desire of shedding his blood for Jesus Christ, that he surrendered himself of his own accord. We shall see later how he bore up against the tortures with a courage which was the admiration of his judges. Augustine was seized in the month of July, and went cheerfully to prison, whither his son had preceded him by one day. As soon as his brother and his other relations knew that he was in the hands of

* In Corea this is an important office.

the police, they came in crowds to entreat him to have pity on his family, to save his own life, and to spare themselves the loss of their dignities. "I am deeply grieved," he answered them, "that you are going to suffer on my account; I compassionate your lot, but after having once known God, I cannot deny him. The salvation of my soul must take precedence of every consideration of flesh and blood; imitate my example, become Christians, then you will despise what you now so greatly fear to lose." A few days after, he appeared in court. The judge made him go up to the raised place where he was seated himself, and conversed with him familiarly. He exhorted him with energy to abandon his faith; and pointed out to him the precipice lying beneath the feet of his family. His words were like the waves of the sea which fruitlessly advance against a rock and break upon it without moving it. The judge ordered him to descend into the court again: he was unable to comprehend the motive which actuated the Europeans in leaving their country, relations, and friends; he said that they had come to Corea in search of honor, riches, and pleasure. Augustine replied to the judge in the following terms:—"The Western doctors have come

among us to spread the glory of the Lord of Heaven, to make him known to men and to teach them to keep his laws. Our God desires to be served by contempt of riches and honors, and by mortification of the passions. At the end of time, he will raise all men from the dead, bring them together before his tribunal, judge them, and render to each one according to his works. Heaven and its ineffable joys will be the reward of his servants: hell and its infinite pains will be the inheritance of those who have neglected him. This is what our masters have taught us. While they are imparting these precepts to others, can they themselves transgress them, and act in opposition to what they say? What weight would their words then have? Can they make others good, if they themselves are evil? Certainly not. Thus, from their childhood, they exercise themselves in virtue, that they may be more free and unencumbered by any impediment. They abstain even from lawful pleasures, and make a vow of not marrying. After a sufficient period of trial in knowledge and goodness of life, they are invested with a high dignity, and sent to preach the faith in foreign countries. If the love of pleasure, riches, or honor, were any inducement to

them, would they have left their own country, where such things abound? They have crossed a sea of nine thousand leagues amid innumerable dangers and toils; on their arrival here they meet with every kind of privation: they are pursued as noxious beings, and are exposed daily to death and to horrible tortures. Before their departure, they were not ignorant of what awaited them in these distant countries." "Who introduced them into the kingdom?" "I did." "Where are the other two Europeans? How many persons have you imbued with your teaching? Denounce them." Augustine made no answer, and was tortured. He was then conveyed to the prison in which Mgr. Imbert was. He was tortured twice, and endured all, preserving his constancy to the last. He was forty-nine years of age when his head fell under the sword. His property was confiscated: his wife and daughters, his younger son, nine years old, and his brothers were sent into exile.

On the 26th of September, the following nine martyrs were beheaded outside the western gate:—

CHARLES TCHAO.

Charles was born at Koi-iang, in the province of Kang-ouen. His parents were pagans, and left him an orphan at the age of five. The little property which belonged to his family was soon spent. To support himself, he cut off his hair and became a bonze;* but he soon grew tired of such a life, returned to the world, and entered the service of Augustine Liou, interpreter to the Government, whom he accompanied every year to Pekin. Augustine perceived in Tchao more uprightness than ordinary in a pagan, and ventured to speak to him of the faith. At first he met with some resistance, but he persuaded him fully, and made him a fervent neophyte. Tchao received baptism at Pekin. On his return, he labored for the conversion of his family, and had the good fortune to bring the whole of it to Jesus Christ. His zeal for the propagation of the

* In Corea, as in China, the bonzes follow the doctrine of Fo, and believe in the transmigration of souls. Very few of them are in good faith. Despised by the people, human respect and other passions retain them in the degrading state which they have embraced: about fifty of them have become Christians.

faith extended still further, and about fifteen pagans owed their conversion to him. Charles was one of the persons who introduced the missionaries into the kingdom. At the beginning of 1839, when he was returning from Pekin, he had a dream, in which it seemed to him that he saw Jesus Christ, with SS. Peter and Paul, standing by him, and heard the following words from his lips:—"In the course of this year, I will give thee the grace of shedding thy blood for the glory of my name." Charles thanked him, making a profound inclination before him. When he awoke, he was much astonished at what he had heard. At his departure for China, the persecution had not commenced; and he was ignorant at the time of the feeling which existed against the Christians. He attributed this dream to a groundless imagination; but when it was repeated a second time, with the same circumstances, he no longer doubted of its reality, especially when he learned the state of affairs on his return to Corea.

He redoubled his fervor, and prepared for martyrdom. However, to avoid being arrested, he concealed himself, left his house, and went to lodge elsewhere. One day, as he was returning home, he saw a crowd

assembled at the door. The officers were within, employed in putting the members of his family in fetters. Charles let them alone, and, when they went out, he mixed in the crowd, and followed them to the prison, and into the court: many other persons also entered. The officers ordered them to retire, but Charles remained in his place. One of them took him by the shoulders and pushed him roughly: he offered some resistance. They asked his name. "I am the head," he replied, "of that family which you see there;" and they seized him immediately. As Charles brought with him every year what was necessary for the mission, he had many religious objects in his house at the time when it was pillaged. The judge said to him, "To whom do these objects belong?—who charged you to introduce them into the kingdom?" "I make the journey to Pekin every year, and I bought them in China." "They are not yours, they belong to some one else: tell me their proprietor and the persons of your sect." "God, in his commandments, forbids us to do injury to our neighbor; I cannot betray my co-religionists to you." "What! to observe the commandments of your God do you rebel against the will of the king and the mandarins?" "God is higher than the

king and the mandarins. His will must take precedence of theirs." His legs were bent, and his arms dislocated, without one word being extracted from him. The sufferer was then suspended in the air by his arms, and beaten on all parts of his body. He received thirty-five blows of the board, and was carried back to prison upon two sticks. These tortures were repeated four times, until the whole of his body was one wound; but, far from overcoming him, they served to increase his fervor. He was confronted with the bishop after the capture of the latter. He was subjected to fresh tortures, that the secret of the place of concealment of the two missionaries might be wrested from him: his arms and legs were twisted, his flesh was sawn through with a rope, and his bones rubbed with the triangular stick: all this took place four times during the same interrogatory. He was taken before the royal tribunal with the Europeans, and suffered three times the punishment of the ruler; after which his sentence was pronounced. He underwent altogether eleven interrogatories. During his tortures he exhibited such firmness, (without a sigh or a word of complaint,) and so surprising an insensibility, that the judges and officers said, "This man's body

is not of flesh, but of wood and stone." As he was on the point of being bound to the cart he said to the jailer, "My friend, I am on my way to heaven; tell my family that I go before them, and may they have the courage to follow me." The jailer executed his commission with tears in his eyes. Charles, in his turn, started for the place of execution; a heavenly joy overspread his countenance. When he was unbound from the cross, he perceived in the crowd some of his relations, who were pagans, buried in deep grief; and he gave them a last salute, with a pleasing smile. He then lowered his head, which fell beneath the sword, and his soul took its flight to its eternal home. Charles was forty-five years of age.*

SEBASTIAN NAM.

Nam belonged to a family of distinguished nobility. In the persecution of 1801, his father was captured, and sent into exile, where he died almost immediately. Sebastian was arrested at the same time, and condemned to the same punishment as his father. He was not baptized; and all that he knew of

* Are not such men martyrs of whom Rome and Lyons would be proud?

the faith was the Lord's Prayer and the angelic salutation, which he recited daily. His conduct in all other respects was that of a heathen. A severe illness by which he was attacked caused him to awake to better sentiments: he asked for a Christian, had himself instructed, and received baptism. He regained his health, and from that period led an exemplary life. He was recalled from exile, and was one of those who went to the frontier to introduce the missionaries, whom he entertained in his house. During the persecution a Christian betrayed him; and he was arrested, with his wife, and thrown into prison. The judge commanded him to denounce the other Christians, to give up his religious books, and to deny his God. Notwithstanding his advanced age, Sebastian showed himself firm under suffering; he was remanded to the Kientsò, and from thence to the Kempou,—having to undergo torture before each of these tribunals. He was then condemned to death. Before mounting the fatal car, which to the martyrs is a car of triumph, he said to the keeper of the prison in which the women were confined, "I had ardently desired to die on the same day as my wife, but our God disposes otherwise; tell her that I await her in the abode of

bliss." He went forth to die with remarkable cheerfulness. He was sixty years old.

Magdalen, mother of Magdalen Y. Her history has already been related.

IGNATIUS KIM.

The family of Ignatius is celebrated in the church of Corea for the number of martyrs which it has furnished. Its dwelling was situated in the country. In the first persecution, Ignatius's father left his home to take refuge in the mountains, and brought up his son in virtuous habits from his earliest years. Ignatius was remarkable for strength of body: he possessed the strength of five or six ordinary men. His son-in-law betrayed him, and he was arrested and led to prison. Besides the crime of religion, he was guilty of another in the eyes of the law, namely, that of having sent his son to Macao to study European languages;* and he was, therefore, tormented more cruelly than the rest. During the tortures his courage failed him, and he apostatized; he was not, however, released on that account. When he was transferred to

* The Corean Government has such a ridiculous horror of foreigners that it condemns to death all who have communication with them.

the second court the confessors said to him, "Do not hope to be set free; certain condemnation awaits you: return to yourself, acknowledge your weakness before the judge, and die a martyr." Ignatius returned to himself, lamented his fault, made a retraction before the judge, underwent with constancy his three interrogatories, and regained the palm which he had let fall from his hands. He was forty-four years old. His son Andrew is now a priest, and in prison for the faith. He will probably have the glory of following his ancestors to the place of triumph. (Andrew Kim was beheaded on the 16th of September, 1846.)

JULITTA KIM.

Julitta was born in the country. Her parents were Christians, but inattentive to their duties. Before the persecution of 1801 they came to establish themselves in the capital. When Julitta had arrived at the necessary age, they were anxious to marry her; but she made the resolution to preserve her virginity. As she was persecuted daily, and on the point of being compelled to yield, she tore out her own hair, and made her head as smooth as her hand. "That will do for the present," her parents said; "your hair

will grow, and then we shall see." In the mean time arose the persecution of 1801, and they returned to their native place; but Julitta fled secretly, and asked to be received into one of the royal palaces.*

As she soon saw the difficulty of practising her religion in this place of disorder, she left it, and received hospitality of a Christian. By working with assiduity she earned a little property, and bought a house, where she lived all alone with the fervor of a religious. As she was of a firm character and an inflexible will, she had an open manner of speaking, which made her feared by her neighbors. Thus they were careful of their words when they came into her presence. She let nothing bad escape from them. They would say of her, "Julitta had rather be killed than

* These royal palaces are miserable houses, which the smallest townsman in Europe would not condescend to inhabit. Besides those in which the king lives, there are others set apart for the tombs of his ancestors. As the superstition exists in Corea of treating the dead as if they were alive, saluting them, offering them food, &c., in those palaces eunuchs and maidens are collected by order of the king for the service of his ancestors. These young women cannot marry, and must live in continence: if they fail in this, they are punished with death and exile. When once they have entered these sanctuaries, they cannot leave them except for severe illness. We refrain from relating here the crimes which are committed in these places where the devil reigns as lord.

let one wrong word pass." She was betrayed, and led to prison. The judge said to her, "Deny your God, denounce the Christians, inform me of the places where your religious books are concealed." She replied, "I love my God, and I cannot deny him; if I betray the Christians to you, you will inflict death upon them; you will burn the books of our religion if I tell you of the places where they are. I would rather die than commit such crimes." Before both tribunals all the tortures were exhausted, all means of persuasion were employed; but she remained unshaken, and her sentence was pronounced. Julitta was fifty-six years of age.

AGATHA TSEN.

Agatha was gifted by nature with both bodily and mental advantages. While yet young, she was presented at court. She heard the faith spoken of, and embraced it. From that moment she sought to abandon a place where she could not be a Christian. She took off her fine clothes and left the palace. Her family was pagan; she could not, therefore, return home without exposing her faith to a multitude of dangers. She became poor with Jesus Christ, whom she had learned to know, and sought hospitality of some Chris-

tians. She applied herself to the practice of virtue with greater fervor, and her example was proposed to the rest as a model. God tried her by various sicknesses, which she bore with patience. Devout and zealous, she devoted herself successfully to the conversion of pagans. Agatha was with Lucy Pak, her companion, when the officers unexpectedly entered the house. Without being disturbed, she received them with courtesy, ordered food to be prepared for them, made up a bundle of the most necessary linen, and followed them to prison. When she came before the court the judge said to her, "How is it that a person of your rank can have embraced a wicked religion?" "God is the Creator of the universe," said she; "he gives to men their being and their life, and preserves it to them. He rewards virtue and punishes vice; to render him homage is not a crime worthy of punishment."

The judge endeavored several times to make her apostatize; as he was unable to succeed, he sent her before the second tribunal. The mandarins said to her, "You have been educated and brought up in the king's palace, and will you transgress his orders? Renounce your religion, and return home." "I had rather die a thousand times than do

what you tell me." Five times she underwent the torture of the legs, in which her bones were fractured. During her sufferings she preserved a calmness which excited admiration among those around her. Her brother was a pagan, and held an honorable position in the world: if his sister was condemned to capital punishment, his honor and reputation were lost. He therefore used every endeavor to make her apostatize; but, as he could not succeed, he thought that if she died in prison her death would not make so much noise, and he might preserve his honor and the place he had in the Government. He conceived the horrible project of poisoning her, and sent her a dish prepared with poison; but Agatha threw it up immediately after having taken it. This unnatural brother, seeing the failure of his plan, went to the chief of the police, and entreated him to have her beaten till she expired. Agatha had to endure horrible torments, but she did not die under them. She knew that was the design of her brother, and feared lest he should procure that she should be left in prison to die a natural death. In fact, this had already been hinted at to her. Her companion Lucy was in possession of the palm of martyrdom; she saw before herself a future,

the length of which made her tremble. She prayed to God with tears not to deprive her of her crown; and her prayers were heard. After six months of captivity, she was beheaded, at the age of fifty.

MAGDALEN PAK.

Magdalen was the child of pagan parents. After the death of her husband, she again became a member of their household, and lived like a fervent Christian with her father's wife. From her this person learned the faith and embraced it. She acquitted herself of her obligations with exemplary exactness; she even undertook those domestic details which were the hardest to perform, and left to others the more agreeable occupations,—conduct which gained her the good will of all. Three or four Christian families occupied the house where she dwelt, which gave occasion to much confusion and to a concourse of people: but this never disquieted her; she had only one fear, which was lest she should fail in some duty. When the persecution began, all fled, she alone remaining in charge of the house. Some time after, the brother of her mother-in-law returned, and, at a moment when they least expected it, the soldiers

entered, secured them both, and conducted them to prison. When placed before the judgment-seat, she was addressed by the judge in the following words:—"Deny thy God, say where the people of thy house have gone, denounce the Christians, or thou shalt be beaten all to pieces." "I cannot deny my God; the people of the house have fled, I know not whither; as to the Christians, I do not know any." "Let her legs be twisted. At thy house a crowd of people used to be coming and going, and thou dost not know them!" "It did not concern me who came and went. I do not know them." She suffered the torture more than once, and displayed great firmness in her torments. She was transferred to the Kientsò, and the judge said, "There is still time: renounce thy religion, and thou shalt be restored to liberty." "Were it lawful for me to renounce my religion, I should not have come here. I should have apostatized at the first tribunal. Importune me no more: it is useless. I am here to shed my blood for my God; execute the laws of the state." After the punishment of the ruler three times renewed, she was condemned to death. The sentence was carried out seven months later. She was aged 44 years.

PERPETUA HONG, WIDOW.

Perpetua Hong was born in the suburbs of the capital. Her parents left her an orphan at a tender age. Her grandmother took charge of her and brought her up. She was married to a pagan; but, after the death of her husband, she heard of the faith and embraced it. She quitted her family, in which her faith was imperilled, and asked hospitality of certain Christians. With them she lived in the practice of piety. During the persecutions, she was caught and cast into prison. The judge plied her with promises, threats, and tortures; all was in vain; he therefore abandoned her to the mercy of the executioners, who suspended her and beat her to death. Besides her tortures, she had to undergo the miseries of the prison for six months. She was 36 years of age.

COLUMBA KIM, AND HER SISTER AGNES.

Columba was born in a village at no great distance from the capital. Her family was pagan, and possessed wealth. Her father, having had a difference with a neighbor, committed suicide.* Her mother embraced

* The Coreans hang themselves and drown themselves

the faith, with her six children, and some years after died the death of the just. Columba and her sister Agnes vowed their virginity to God, and dwelt with their brother's family. Columba was naturally of a timid disposition, even more so than those of her sex ordinarily are. Every time that she heard that a Christian had been apprehended, she grew pale and fell into a sort of swoon. Nevertheless, before the tribunal she displayed a courage which made an impression on the judges. In the month of May, the soldiers suddenly entered the house and bound her, with her sister Agnes, in chains. The judge said to Columba, "Believest thou that the religion of the Lord of heaven is true?" "I believe it is true, and therefore practise it." "Why dost thou not marry?" "Our God loves purity of body and spirit: I honor him by consecrating to him both." "Thou failest in thy duties to society, and breakest the orders of the king. Renounce thy religion, denounce the Christians, tell where the books of thy sects are concealed, and where thy brother has gone." "I will never abandon my God. I know not where my brother is

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with strange indifference. A slight offence, a contemptuous word, a mere nothing, will drive them to this mad crime.

hid. You put Christians to death, burn their books: to give them up to you is a crime." Her limbs were dislocated, and she was beaten with the "long rod." "Thou wilt not obey: I will have thee beaten till thou dost expire." "As you please: I will do none of the things you order me." She was taken back to prison. Some time afterward, the soldiers, without any orders from the judge, burst into the prison, stripped off her garments, and, with her sister Agnes, hung her up, jeering them; and, procuring rods, they covered them with wounds. Then, heating a fire-iron, they thrust it, in twelve places, into the body of Columba. During the torture, she preserved a tranquil countenance, and her constancy wearied out her tormentors. The judge ordered her to be stripped a second time, and cast without covering into a dungeon of thieves. There were sixteen in number, who rushed upon her to assault her; but the God of martyrs gave her in that moment so supernatural a strength, that she beat the brutal ruffians away. Five days after her torments, Columba found herself as robust as ever, and not a trace of her wounds was visible. The judge attributed this marvel to the agency of the devil, by whom he thought her to be pos-

sessed; and he caused her to be exorcised by a magician, who took a large needle and pricked her with it in many places to make a passage for the devil. "What have we done," said Columba,—"what is there so bad in our religion, that you should torture us so cruelly?" "You do not honor your ancestors," answered the judge; "you do not offer them the food prescribed by the rites."* "Your rites are vain observances: the soul separated from the body needs no food." She was sent, with Agnes, to the second tribunal. The judge said to her, "Except in your religion, can no one be holy?" "No," answered Columba: "there are no means." "Then Confucius and Montze are not holy?" "If Confucius and Montze have known God and adored him, they are holy. If they have not done this, they are reprobate."

* Almost all the religious practices of the Coreans may be reduced to offering food before the sepulchral slab of their ancestors' tombs, and saluting them by bowing the forehead to the ground. They believe them to have souls, and that there is in heaven a divine power, or, rather, that heaven itself is a divinity. But what is this divinity? They have no idea, and do not trouble themselves to form one. If spoken to of their last end, they answer, like a certain class of Europeans, "What happens at death? No one knows, and no one has come back to tell us. Let us eat and drink: to-morrow we shall die."

The judge asked many other questions, which have escaped us. At the end, Columba said, "The mandarins are the fathers of the people, they listen favorably to the prayers made to them: may I ask my judge one question?" "Speak." "If the laws condemn Christians to death, I am ready to die; but whence comes it that pains are inflicted on me which are not appointed by the laws? At the other tribunal, I was despoiled of my garments; I was suspended amid indecent scoffs; my body was pierced with a red-hot iron. Does the law permit modesty to be thus outraged?" "This damsel is a pearl," exclaimed the angry judge; "who has attempted to dim its lustre?" At once he issued an order to cane the culprits: and two of the ringleaders were banished. After this the women were spared these disgusting punishments. Agnes was beheaded on the 3d of September, after four months of great suffering. She was twenty-five years old. The pains of sickness were added to the other sufferings of Columba. After an imprisonment of five months, she also was beheaded, at the age of twenty-six.

On the 29th of December the seven following martyrs were beheaded:—

PETER TSHOI.

Peter belonged to an honorable family of Seoul, and his ancestors had held offices under the Government. In the persecution of 1801, he lost his eldest brother, who was martyred for the faith. Being then only thirteen years of age, and having no protector, he was greatly neglected, and his religious education uncared for. Thus his conduct did not differ from that of the pagans. In 1820, a scourge as terrible as it was extraordinary* devastated Corea and every day struck down a multitude of victims. Peter entered into himself, procured instruction, and received baptism. Henceforth his conduct was irreproachable: his sweet and peaceful disposition made him pleasing to every one. Full of grief and contrition for his past life, he often said, with groans, "Alas! only martyrdom can expiate my many transgressions. My God, do not deprive me of this grace." As soon as he saw the persecution declare itself, his desire for martyrdom became more lively, and he prepared himself with intense fervor.

* From the description given me, this was, without doubt, the cholera. It passed from Japan, through Corea, into China. Twelve years afterward, it was at the gates of Paris.

About the end of June, the officers visited his house, put the family in chains, and conducted them to prison. The mandarin ordered Peter to be brought before him, and said, "Dost thou follow the wicked doctrine of the Christians?" "In the doctrine of the Christians there is nothing wicked. I adore God and serve him." "Renounce this God, and thou shalt live." "I cannot deny my Creator." "How long hast thou known him?" "My parents were Christians: they spoke of him to me from my childhood." "See what a wise doctor we have here," said the mocking officials. Seven times he was made to undergo the torture; seven times his legs were bent; seven times four executioners together beat him with the end of the long rod; and he received in all one hundred and fifty blows of the board. His constancy was invincible. When transferred to the Kientsò, he there underwent the three ordinary interrogatories and the tortures by which they are accompanied. His sentence was pronounced, and six months after, he underwent it. Just as they were about to set out for the place of punishment, he said to the jailer, "I go to die. Tell my wife and daughter not to mourn for me, but rather to praise and thank the Lord. I hope that in a few days they will

follow me to the place of triumph." Peter gained the crown of martyrdom at the age of fifty-three.

BARBARA TSO,

WIFE OF SEBASTIAN NAM.

The family of Barbara was distinguished for its nobility and piety. At the age of sixteen she was espoused to Sebastian Nam, whose martyrdom has been recorded above. Their son, the only fruit of their union, died some months after his birth. In 1801 her father was martyred, and her father-in-law and husband were banished. Barbara, having now only a younger brother left out of all her family to protect her, went to reside with him. After a few years had passed, her husband was recalled from exile, and they both went to live in the capital. Barbara was one of those who most contributed their efforts to introduce the ministers of the gospel into Corea. They were received into her house, and served by her as messengers of heaven. Animated with a great desire to shed her blood for Jesus Christ, she prepared for martyrdom by the most fervent practices of piety. She was arrested in June, and taken before the tribunal. The judge said to her, "You have

the choice of only two things, either to die, or to renounce your religion and denounce the Christians; think well before you answer." "My choice is made," she replied: "rather a thousand deaths than commit a crime which my conscience abhors." She endured the torture before the tribunal five times; ten times the executioners inflicted their torments; in all she received one hundred and eighty blows of "the rod." Her body was cut to shreds, and there was not a single spot without a wound. At last the judge grew tired of tormenting her, and gave sentence. During the six months which she spent in prison, Barbara conciliated in an extraordinary degree the affections of her fellow-captives. When her turn arrived, they speedily brought her the news in the morning, and surrounded her weeping. She consoled them, and as the execution was delayed, begged them to withdraw, and, laying herself down on her mat, slept tranquilly until the moment when she had to ascend the car. She went joyfully to death, being fifty-eight years of age.

MAGDALEN HAN, WIDOW,

HER DAUGHTER AGATHA, AND AGATHA Y.

Magdalen was born in the country, of noble parents, who were not very rich. Her family was pagan, but she was converted to Christianity a few years after the first persecution. Her daughter Agatha received from nature gifts of which she made an unhappy use. She was a scandal to religion, but she made reparation by repentance. Agatha Y was also born in the country, of Christian parents. These three women dwelt in the capital when they were arrested. The two Agathas, with the connivance of some soldiers, escaped from prison, and their flight occasioned the judge to lose his office, besides the death of a jailer, the banishment of two more, and the seizure of several Christians. They were retaken, and suffered their torments courageously, with Magdalen. She was beheaded at the age of fifty-six, on the 29th of December, 1839; Agatha, her daughter, at the age of 21, and Agatha Y at the age of 27, January 31, 1840.

BENEDICTA HIEN, WIDOW.

The family of Hien held one of the first ranks in the middle class, and the secondary

dignities of the state were transmitted in it from father to son. The father of Benedicta was martyred in 1801, and her mother, a pious Christian, brought her up with great care. The child knew how to profit by her mother's lessons, and made great advances in the practice of virtue; she was one of those whom people looked upon as an example. After three years of married life, she lost her husband.* As persecution had many times despoiled her family of its wealth, she was reduced to indigence, and was forced to gain a livelihood by manual labor. She became a sempstress, and when the missionaries arrived she made clothes for them. The informer denounced her as one who had frequent intercourse with Europeans, and sister to Charles, the catechist to one of them. She was taken, and had to suffer horrible torments. Eleven times had she to endure the torture before the tribunal, and besides the bending of her legs, she received more than three hundred blows of the "rod." The judge, unable to subdue her, condemned her to death. Benedicta awaited tranquilly for seven months, in prison, amid

* In Corea, among the better sort of inhabitants, to marry again is infamy to the widow, however young,—an absurd custom, which gives rise to a thousand disorders.

privations of every kind, and the sufferings of sickness, the moment when the headsman's axe should sever her head from her body and put her in possession of the crown of martyrs. She was aged forty-six years.

ELIZABETH, SISTER OF PAUL TING.

We have seen that Elizabeth was imprisoned for the faith, with all her family, in 1801. She was then four years of age. Brought up with care, she showed herself to be the worthy imitator of her parent's piety. From her tenderest years she vowed her virginity to Jesus Christ. She was seized with her mother and brother. The judge, knowing her state, said to her, "Why have you not taken a husband?" "As my family has been degraded,* and has forfeited its rank, no one has thought of me." "Do you practise the religion of the Lord of heaven?" "Yes, I practise it." "Who has imbued you with the teachings of this sect?" "From my infancy my mother has taught me, and told me of the punishments in store for those who do not know him." "Renounce your

* When the head of a family has been punished with capital punishment, the other members are degraded forever. Elizabeth's father was martyred in 1801.

religion, and you shall live." "To renounce my Creator is a crime; I cannot commit it." "Your brother has been fool enough to choose to die: be you more wise; only say the word, and you go free, taking your mother with you." "If I cannot live without denying my God, I prefer death." The judge tried promises, and then threats; but all his efforts were unavailing against the constancy of Elizabeth. She endured the torture seven times, and received three hundred and fifty blows of the "rod." Amid her torments she preserved a tranquil countenance. She said afterward, "By a special grace I did not expire beneath the blows, and I now understand a little what immense agony my Savior must have suffered." When transferred to the second tribunal, she went through the three interrogatories with like firmness. Her sentence was pronounced. During the six months that she waited in prison, prayer, meditation, consoling the afflicted, and exhorting the weak to endure their sufferings patiently, were her daily works. She joyfully mounted the car which bore her to the place of execution. She was aged forty-three years.

Her mother Cecilia generously confessed Jesus Christ before the judge, and under her

torture showed a courage disproportioned to her great age. She received two hundred and thirty blows of the "rod," and died in prison, November 23, aged seventy-nine.

BARBARA KO.

Barbara was born in the capital, of respectable parents. Her father was martyred in 1801; and her mother reared her in the fear of God and in the practice of Christian works. She was married to Augustine Pak, whose martyrdom will be related below. Before entering the lists she greatly feared the tortures; but when once on the field of battle she kept up bravely the fight for the Lord. Seized with gratitude and admiration for this grace which God had given her, she exclaimed, "Truly, I did not know it would be so sweet to suffer for Jesus Christ." Besides the torturing of her legs and arms, which were dislocated, her body was torn to pieces by scourges. Her flesh fell off in shreds, and her bones were laid bare. After three months of prison and suffering, she was beheaded in her forty-first year.

MAGDALEN Y AND HER SISTER MARY.

These two maidens were born in the capital, of pagan parents, who were very poor. Their maternal grandmother, who was a Christian, finding herself without support, took refuge in their family. They listened to her conversation about religion, and embraced it, together with their mother Barbara. It is impossible to relate how much they had to suffer, especially vexations and injuries from their father, a violent, obstinate man, and steadfast in his superstitions; but they succeeded in getting out of the house secretly, and receiving baptism. Magdalen had determined to remain always a virgin; but when she was nineteen her father wished to give her in marriage to a pagan. She excused herself, professing the pretext of sickness. Her father not believing her, Magdalen, with blood drawn from her finger,* wrote on a paper her resolution never to marry, and showed it to him, asking him to press her no more. Her father tore the paper, and told her in a voice of anger that there was nothing left for her but to obey

* The usual way with the Coreans to express their will energetically.

him. Magdalen, seeing herself on the point of being forced, formed a project of flight, in concert with her mother and sisters. They accomplished it, and came to tell the bishop. The bishop ordered them to return to their family and to be faithful to their religion. "My husband," said Barbara, "is of so violent a disposition that our return home will be our death." "In that case," said the bishop, "do as you think best;" and he promised them some assistance. They hired a house, and henceforth were able to give full scope to their zeal and devotion. Meanwhile the pagan, finding that they did not return, imagined that in despair they had thrown themselves into the river. He called boatmen, and made them examine the water; their nets brought up the bodies of three women; he took them for his wife and two daughters, and buried them. He is still ignorant of their history, and believes to this day that they drowned themselves. They dwelt with two other Christians, Magdalen Tso and her daughter of the same name, when the soldiers suddenly entered their house, enchained them, and threw them all five into prison. They bore the tortures bravely. Barbara, Magdalen Tso, and her daughter, after some months of suffering, died in prison

of a pestilential fever. Magdalen Y and her sister were decapitated,—the former on December 29, 1839, aged twenty-eight; the latter on January 31, 1840, aged twenty-seven.

After the execution of the martyrs, guards kept watch for three days over their bodies. After this some mendicants made themselves masters of the corpses, and tied a rope under the arms to drag them before the houses, the startled inhabitants of which gave them money to take away the odious spectacle. At a later period they begged the mandarin to be pleased to order that the place of punishing the Christians should be farther off.

The 31st of January, 1840, outside the ramparts of the city, in a place called Tan-Ko-Kai, six martyrs were beheaded.

AUGUSTINE PAK, CATECHIST.

Augustine was an inhabitant of the capital. His virtue and talent obtained for him the rank of catechist. He was taken the day before his wife, Barbara Ko, and went through the same interrogatories and torments, showing the same firmness. He was aged forty-eight.

PETER HONG AND PAUL HIS BROTHER.

These two brothers were distinguished among the Christians for their nobility and piety. Their grandfather, who was the first of his family to embrace the faith, was martyred in 1801. They were arrested, and the chief judge, being their kinsman, would not try their cause, but handed them over to the two inferior judges, enjoining them to make them apostatize and send them home. These as well as the executioners thought to gain credit with the chief judge by preserving the life of his two relatives. For this reason they refined their cruel barbarities, but all their devices only served to make their martyrdom more glorious. They were beheaded, Peter on the 31st of January, aged 42, and Paul the next day, aged 39. Some months after, their father's brother, with his sons, was martyred in the province of Tsella, after twenty years' imprisonment. In them their family became extinct on earth, to be more splendid in the abode of glory.

MAGDALEN SON, WIFE OF PETER TSHOI.

Magdalen was born in Seoul, of an honorable family. In 1801 her father was exiled

for the faith, her mother soon died, and her education was very much neglected. In 1820, at the time of the cholera, she was converted with her husband, received baptism, and gave herself up to the practice of Christian duties. She was seized in June, and taken to prison with her daughter, a child of two years old. When brought to the tribunal, the judge said to her, "Who has instructed thee in the Christian religion? How long hast thou practised it?" "From infancy my grandmother spoke to me of God, of the reward he destines for virtuous men, and the punishment he prepares for the impious." "What people frequent this house?" "You will put them to death: I cannot denounce them." "To whom do those objects found with thee belong?" "I do not busy myself with these matters: I do not know the owner." "Renounce thy God." "Never; God is my Creator, I honor him." "Have pity on thy daughter; spare thyself at least for her sake; say one word and thou shalt regain thy liberty. If thou dost persist in thy obstinacy, thou shalt not escape the tortures and the final punishment." "God is the judge of life and death; my life belongs to him. I cannot preserve it at the expense of the obedience which I owe to him. When I shall be no more, he will

take care of my little one." Four times they violently bent her legs; and she received three hundred and sixty blows of the "rod." All her body was lacerated, the blood streaming from her veins. Fearing lest her child might be an occasion of temptation and fall, she intrusted it to a Christian. She suffered besides this for eight months the privations of imprisonment, after which she began her immortal life. She was aged thirty-nine years.

The other persons who suffered martyrdom on the same day are:—

Agatha Y and Agatha Kouen, who are spoken of in the account of Magdalen Han.

Mary Y, who is spoken of with her sister Magdalen.

The 1st of February, 1840, three martyrs were beheaded; first Paul Hong, whose history has been related.

JOHN Y.

John was a descendant of a family of the provincial nobility. In his childhood he was left an orphan and adopted by a Christian of the capital. When older he put himself at the service of the Europeans, who intrusted

him with the management of missionary affairs. He was arrested and taken before the tribunal. The judge observed his youth and distinguished appearance, and became interested in him, speaking to him in an affectionate and benevolent way. "You are still yŏung, well educated, and can hope for preferment; a fine career is open to you: how comes it that you have embraced this sect and rebelled against the orders of the king? An ignominious death awaits you; renounce this religion, which was unknown to our fathers; say but one word and you shall be free." John answered, "To cling to life and shrink from death is, I well know, O mandarin, a sentiment natural to man. I know, too, what advantages you would procure for me, but these have small attractions; this life is short, and its honors are like a passing shadow. The sensible man prefers immortal glory and unending joy to the pleasure of a moment. Through the tribulations of this world, and beyond the tomb, my religion reveals an eternal happiness; for this I practise it. The king, it is true, prohibits this religion; but higher than the king is God, the Creator and Father of all men, who orders me to adore him. Can I without crime refuse obedience? Judge

of it yourself. If in this kingdom the king commanded one thing and a mandarin the contrary, whom ought we to obey? Know that, in the hands of God, kings are mandarins, of whom he makes use to govern this earth."

The judge, as a proof of his friendliness, and to win him, offered him a little wine to drink; but soon, finding his different means of seduction useless, he proceeded to tortures. He commanded that he should be stretched on the ground, and receive twenty blows of "the board." Blood gushed forth violently, and John fainted. The judge, seeing him about to expire and unfit to endure further torments, had him conveyed back to prison. The confessor was transferred afterward to the second tribunal, where he underwent the three questionings with the same constancy. He was condemned to death, and three months afterward his sentence was executed. He was thirty years of age.

BARBARA TSHOI.

Barbara was taken at the same time that her father and mother, Peter Tshoi and Magdalen Son, were arrested. When her parents spoke to her of marriage, she replied, "In

selecting a husband for me, do not think of his age, or rank, or riches; let him only be a good Christian, that is all I want to make him suit me." Their choice fell on Charles Tchao, whose age exceeded hers by twenty-four years. When brought before the tribunal the judge said to her, "Renounce your religion, denounce the Christians, and say who is the owner of the objects found with your husband." "Though I must die, I never will renounce my God; I am acquainted with few Christians,—and, besides, you will put them to death; I cannot denounce them; I do not know who put the things in our house." The judge ordered her legs to be bent. It happened that, like her mother, Barbara was nursing a child. Lest its presence might excite in her maternal heart emotions which might prove fatal, she intrusted it to a Christian, beseeching him to watch over it. She seven times underwent the torture, and received more than three hundred blows with "the rod." For eight months she endured the horrors of imprisonment. Her father, mother, and husband had preceded her to the abode of happiness, and she sighed for the moment when she would be again with them. She was beheaded when she was twenty-one years of age.

PAUL HE.

Paul was a soldier. During the first interrogatories he stood firm, although he received seventy blows of "the board." Afterward the miseries of the prison made him apostatize; but the very same day he entered into himself and bitterly bewailed his guilt. He went in search of the mandarin, and accused himself of his weakness. "I have sinned, I repent; my tongue has apostatized; my heart was Christian; it is still the same; see, I am ready to go through your torments again." "Very well," said the officers; "but we cannot tell if you are speaking the truth: you must prove by some sign that you have changed." Close at hand stood a large tub, into which the prison-sewer emptied itself. "If you are really sorry, here is a cup; dip it into that tub, and drink." Paul, without hesitation, filled it, and at one gulp swallowed the whole of the disgusting liquid. He wished to repeat it. "Enough," they cried, "enough of this. Here is a crucifix; prostrate yourself before it." Paul prostrated himself and respectfully kissed it. The judge, irritated at his return, ordered them to beat him to death with "the board." He was forty-eight years of age.

PETER Y.

Peter was born in one of the provinces, of a noble but impoverished family. On the death of his father, his mother went with her children to reside in the capital. Peter led the life of a fervent Christian, and was arrested with his sister in 1834. He underwent most courageously, before the tribunal, the wrenching of his arms and legs, and the torture of "the board." The judge, unable to extort from him a word of apostasy, wrote a large letter on a slip of paper, and put it before him, saying, "It is hard for you to pronounce your apostasy: spit at this letter, and it shall be a sign that you will be a Christian no longer." "It is the same thing," replied Peter; "I cannot do it." "I will have you beaten, and if you utter a groan I shall understand that you abandon your religion." He caused him to be cruelly beaten, and his arms and legs were bent, but Peter remained mute and motionless. His sentence was pronounced. The wording of it was, that he was condemned to death for following a false doctrine. The judge showed it to him, ordering him to subscribe it. "My religion is holy," he replied, "the doctrine it teaches is true. I cannot attest that it is false."

The judge commanded an assistant to take hold of his hand and compel him by force to sign it. Peter was kept prisoner for four years, during which he observed a rigorous fast. Feeling his end approach, he said, "I ardently longed that my head might fall beneath the sword; but God disposes otherwise; may his holy will be done!" Having spoken these words, he slept the sleep of the just, in the month of June, 1838, aged thirty-six. His sister was martyred the following year.

JOSEPH TSANG.

Joseph was what is commonly called a kind-hearted sort of man. He was born at Seoul, in the lowest rank of life. As he was very poor, he used to get a livelihood by selling small wares, but he soon abandoned this, because he found it an occasion of daily falsehoods. His family said to him, "We now have nothing, we are starving; keep to your trade which supported us." Joseph replied, "I was able with my business to earn the clothes that cover us, but to me it was an occasion of ruin. I would rather lose my life than preserve it at the expense of my conscience." During the persecution he was inflamed with so violent a desire of shedding

his blood for his God, that he was on the very point of giving himself up voluntarily to the mandarin; however, he waited for the guards to come and seize him. He fell sick: "Alas," said he, "I shall not be able to be a martyr." But the soldiers made their appearance, and he was overjoyed; he was carried to prison and thrown on one side. Several days passed, and no one took any notice of him. "I am a Christian," he complained; "why am I passed over, why am I not interrogated, why am I not beaten?" "He is delirious," said the officers. "I am not delirious, I am in my sound senses; I am a Christian, I tell you, and I have come here to suffer and to die." The judge accorded that for which he so passionately longed; he ordered them to inflict twenty-five blows of the "board." Joseph expired almost instantaneously, June 5, 1839. He was aged fifty-four.

PROTASIUS TSENG.

Protasius belonged to a mandarin family. He embraced Christianity as an adult, and fulfilled his duty with the greatest fervor. So humble was he that, disregarding his own nobility, he prostrated himself to all the nobles whom he met. When brought before

the first tribunal, he endured the tortures with the greatest firmness. At the second the judge gained him by his kindness, persuaded him to apostatize, and sent him home. No sooner had Protasius reached home than he conceived so lively a sorrow for his sin, that for days he could not eat or drink. He went back to the Pretorium. "Ah, here you are again," said the guards; "and what brings you here?" "I come to make reparation for a crime I have committed; I apostatized, but I repent of it, and am come to tell the mandarin." Saying these words, he entered the hall. "Bah!" said the guards, driving him out, "what you have said is said, it is over now, go home." Protasius returned to the attack the three following days, but they constantly refused him entrance. He stationed himself in the street, and watched for the departure of the judge. Seeing him come out, he prostrated himself with tears, crying out, "I have sinned, my mouth said what my heart denied; I repent, I am a Christian, I want to be one." "I do not believe you," answered the judge, moving on. Protasius followed, calling out, "I am a Christian; I want to die a Christian." "What a set of people they are!" exclaimed the judge angrily; "it is impossible

to get rid of them." He commanded him to be taken back to the first tribunal, and there Protasius obtained the object of his desires; for he received twenty-five blows of the "board," and expired the next night, aged forty-one.

PETER LIOU.

Peter was the son of Augustine, the Government interpreter. He became the faithful imitator of his father's virtues. It is incredible what he had to endure from the ill treatment of his mother and sisters, avowed enemies of the Christian name. This little boy, persuaded that he could never elude the search of the ministers of justice, went to the tribunal to give himself up. He was tortured eight times, and received more than six hundred blows of the "rods." Fourteen times did the executioners set upon him with menaces, and load him with injuries and outrages. He received forty blows of the "board." During his tortures he displayed so great firmness and so tranquil an air, that the very executioners stood in amazement. He took bits of his flesh which were hanging to his body only by shreds of his tender skin, and threw them down before the judges with a smile. In

prison he was an apostle; he encouraged the disheartened, and exhorted apostates to repentance. "You are a catechist and a grown man," said he to one of them; "I am only a boy: it is you who ought to be exhorting me to suffer courageously; how comes it that we have changed places? Return to yourself, and die for Jesus Christ."

Peter was strangled in prison, October 31, at the age of thirteen.

The following martyrs in their interrogatories were asked the same questions and gave the same replies; we are therefore compelled to curtail them in part, to avoid tedious repetitions.

AGATHA TSONG.

Agatha was born on the banks of the river which flows near the capital. She embraced Christianity in middle age. After the death of her husband, when there was no longer any one to maintain her, she begged her bread from door to door. In extreme indigence, she was most faithful to her duties. When she was brought before the tribunal, the judge, in order to frighten her, displayed all the different instruments of torture, and

threatened that she should be beaten to death unless she apostatized. "It were unworthy of me, at my age," said she, "to abandon my true religion. I am on the point of appearing before the Judge of the living and the dead: there is hardly a breath in my body now. Make haste to deprive me of it, before death prevents you." She was carried to the prison of the Kientsò, where she expired of the pangs of hunger, pronouncing the sweet names of Jesus and Mary. She was aged seventy-nine.

BARBARA KIM.

Barbara was born in the country, of pagan parents. While still a girl, she entered the service of a Christian family in the capital. She was firm under the torture, and died of hunger and sickness, in the month of June, aged thirty-six.

LUCY THE DWARF.

The parents of Lucy were poor peasants. She was born a humpback, and never had any other name than Lucy the Dwarf. She preserved throughout her life the simplicity of a child. She was servant in a family of the capital, and exact in the performance of

her duties. She confessed Jesus Christ before the tribunal with great intrepidity. "Press me no more," she said, "I am a Christian. Send me to death: I go readily." She died of hunger, in prison, aged seventy-one.

ANNA HAN,

AND HER SISTER-IN-LAW, BARBARA KIM, WIDOW.

These were two poor women, who confessed Jesus Christ generously, and endured the torture courageously. The first received three hundred and ninety blows of the "rod;" the second, three hundred and forty. They expired in prison, in consequence of their sufferings; Anna at the age of fifty-five, the 29th of August, Barbara at the age of forty-nine, the 23d of August, 1839.

CATHERINE Y, WIDOW,

AND HER DAUGHTER, MAGDALEN TSO.

After a generous profession of faith, they died in prison, in consequence of their torments; Catherine, aged fifty-seven, Magdalen, aged thirty-three. Out of love for her virginity, Magdalen, in spite of her mother's entreaties, would never marry.

FRANCIS TSHOI.

Francis was born near the capital. He was one of the most fervent Christians, and suffered, with great courage, horrible torments, and the torturing of his arms and legs. At two interrogatories, he received one hundred and ten blows of the "board," and expired on the spot, August 25, 1839, aged thirty-five. His son Thomas was sent to Macao, to study Latin, and is now a deacon.

ANDREW TSENG.

He was a rich Christian of the provinces. He had received, as it were, the simplicity of the dove; but he had not the wisdom of the serpent. The traitor went out to him, to discover where the bishop lay hid. Andrew himself was taken afterward. He underwent courageously the torturing of his limbs, scourgings, and one hundred blows of the "board." He was strangled in prison, January 24, 1840, aged thirty-three.

TERESA KIM.

Teresa was a pious woman of the provinces. She was in the house of Paul Ting, where

she was a servant, when she was apprehended. She received the torture six times, and two hundred and eighty blows of the "rod." After seven months' imprisonment, she was strangled, on the 10th of December, 1839, aged forty-four.

STEPHEN MIN.

Stephen was converted some years before the persecution. He was of noble origin, and his education, talent, and piety won for him the distinction of catechist. Before the tribunal, his replies to the judge were bold and intrepid. "Not only will I not abandon my religion," said he, "but, if you let me go, I will preach it to the gentiles." The enraged judge commanded him to be beaten with the utmost cruelty. "He is worthy of death: let him die beneath the blows." Stephen received these, and then forty blows of the "board." He was cast into prison, where he exhorted the apostates and moved them to repentance. He was there strangled, December 31, 1839, aged fifty-three.

ANTONY KIM.

Antony was a farmer. He embraced the faith in his manhood; and, by his zeal and

fervor, converted the greater part of the villagers. He went to live in the capital, and made his house a place of reunion for the faithful. When arrested, he bore the torments with courage. He said to the judge, "I have but one word to say to all your questions and exhortations: I am a Christian, and I want to die one." He received ninety blows of the "board," and was strangled in prison, in March, 1841. He was aged forty-seven.

Fiant novissima mea horum similia. May my last end be like these.

FERRÉOL,

BISHOP OF BELLINA.

September 22, 1846.

COREA.

ARTICLE II.

Letter of Mgr. Ferréol, Vicar-Apostolic of Corea, to Signor Barran, Superior of the Foreign Missions at Paris, relative to the new Corean Martyrs.

SIR AND DEAR CONFRÈRE:—

I HAVE to speak to you of the triumphs of Christianity in the Corea, of martyrs again this year, and illustrious martyrs. From her foundation the Church of Jesus Christ has not ceased to offer at all times to her Divine Spouse generous children, who have washed their stoles in the Blood of the Lamb: this is one of the glorious privileges which distinguish her from the sects which are separated from her. We were ministering to the Christians in peace when the enemy made a declaration of war. In the combat many have been vanquished and many victors; at the head of these last we find M. Andrew Kim, a native priest, the only man of any capacity whom I had at my disposal. I had sent him to the borders of the province of Hoang-hai, where Chinese boats come in

great numbers every spring for the fishing. He was to visit these places, and ascertain if there were any means of establishing with the Chinese a chain of communication for the transmission of letters and the introduction of missioners. His mission was safely accomplished, when an unforeseen accident caused him to be seized. This is his own account of his capture, and of part of the torments he had to suffer before receiving the final stroke of the sword. The original of his letter was in Latin.

Valley of Souritsicol, in the province of Tshongtseng.

November 3, 1846.

My Lord:—

Your Excellency will have already heard what has happened in the capital since we parted. We set sail as soon as we had completed our preparations; and a favorable wind brought us in safety to the Sea of Yenpieng, which was covered at that time by a quantity of fishing-boats. My people bought some fish, and went to the harbor of the island of Suney to sell it again; but, not finding purchasers, they sent a sailor ashore to salt it. In the course of our voyage we

passed by Pokang, and the islands of Maihap Thetsinmok and Sotseng Taitseng, and at last cast anchor near Pelintao. I saw there about a hundred fishing-junks from Canton; they kept very near to the shore, but the crews were prevented from landing by sentinels, who were posted on the elevations of the coast and the tops of the hills. Curiosity drew a crowd of Coreans from the neighboring islands round the Chinese. I myself went near them at night, and was able to speak to the master of a boat. I intrusted him with the letters of your excellency, and wrote some to MM. Beneux, Libois, and Martre, as well as to two Chinese Christians. I added to these two maps of Corea, with a description of the islands, rocks, and other remarkable features of the coast of Hoanghai. This place appears very favorable for the introduction of missionaries, and for the transmission of letters, provided sufficient precautions are taken in making use of the Chinese. They make an appointment here for the fishing every year, about the beginning of the third month, and remain there till about the end of the fifth. After having executed your lordship's orders, we set out again, and returned to the harbor of Suney. Up to this time my voyage had been very

prosperous, and I hoped for an equally fortunate termination of it. The fish which we had left was not yet dried, which obliged us to stay longer in port. My servant Veran asked leave to go on shore to reclaim some money, which he had left in charge of a family with whom he had been concealed for seven years for fear of persecution.

After he had gone, the mandarin came to our boat with some of his people, and asked to be allowed to use it to drive away the Chinese junks. Corean law does not allow the boats of the nobles to be taken for the public service; and as I had been made, I do not know how, to pass with the people for a *ianpan* of high rank, as the nobles are called, I should have fallen in their estimation, and so done an injury to our future expeditions, if I had given up my boat to the mandarin. Besides, Veran had prescribed for me a line of conduct which I was to pursue in similar circumstances. I therefore replied to the mandarin, that my boat was for my own use, and that I could not give it up to him. His officers abused me violently, and took my pilot away with them. They came back in the evening, and, taking away another sailor, brought him into the court, where the answers which both of them made when ques-

tioned threw grave suspicions upon me. The mandarin was aware that the grandmother of one of them was a Christian. The officers then consulted together, and said, "We are thirty; if this person is really noble, perhaps one or two of us may be put to death, but not all; let us go and seize him." They accordingly came at night, accompanied by several women of bad character, and, throwing themselves upon us like madmen, they dragged me by the hair, some of which was pulled out, and tying me with a cord, they showered kicks and blows with their hands and with sticks upon me. In the mean time the remaining sailors, under cover of the darkness of the night, crept quietly down into the boat, and rowed away as fast as they could. When we reached the shore, the officers stripped me of my clothes, bound and beat me again with every sort of insult and sarcasm, and brought me to the court, where a great many persons were assembled. The mandarin said to me, "Are you a Christian?" "Yes, I am," I answered. "Why do you practise this religion contrary to the king's orders? Give it up." "I practise my religion because it is true; it teaches me to know God, and brings me to eternal happiness: I know of no such thing as apostasy."

The torture was then applied to me, and the judge said, "If you do not apostatize you shall die under the blows." "As you please, but I will never abandon my God. Do you wish to hear the truth of my religion? Listen. The God whom I worship is the Creator of heaven and earth, of men, and of every thing that is. He punishes sin and rewards virtue, &c. Whence it follows that all men are bound to do homage to him. For my part, I thank thee, O mandarin, for making me suffer these tortures for his love. May my God reward you for this benefit, and raise you to a higher rank!" At these words the mandarin and the whole assembly began to laugh. They next brought me a cangue, about eight feet long, which I immediately took up, and put on my neck, at which bursts of laughter broke from all parts of the audience. I was thrown into prison with the two sailors, who had already apostatized. My hands and feet, my neck and my loins, were tightly bound, so that I could neither walk, nor sit, nor lie down. A crowd of people pressed round me out of curiosity, and I spent part of the night in preaching the faith to them; and they declared that they would embrace it if it were not forbidden by the king. The officers, finding some Chi-

nese articles in my bag, believed that I was of that country, and the next day the mandarin sent for me and asked if I was a Chinese. "No," I answered, "I am a Corean." Not believing what I said, he asked, "In what province of China were you born?" "I was brought up in Macao in the province of Koang-tong; I am a Christian, and curiosity and the desire of propagating my religion brought me to this country." He then sent me back to prison, from whence, five days later, I was taken by a subaltern and several men to Kaiton, the capital of the province. The governor asked me if I was a Chinese, and I answered as I had done to the mandarin of the island. He put a great many questions to me about my religion, and I gladly took the opportunity of speaking to him of the immortality of the soul, hell, paradise, the existence of God, and the necessity of worshipping him in order to be happy after death. He and his people answered, "What you say is good and reasonable: but the king does not allow us to be Christians." They afterward asked me many things which would have compromised the Christians and the mission, and I was very careful not to reply to them. "If you do not tell us the truth," they said, angrily, "we will torment

you in various ways." "Do what you please," I answered; and running to the instruments of torture I took them up and threw them at the governor's feet, saying, "See, I am ready, strike me. I do not fear your tortures." The officers removed them immediately, and the servants of the mandarin came up to me and said, "It is the custom for everybody who speaks to the governor to call himself So-in," (which means fool.) "What are you saying?" I answered: "I am a great nobleman, and know nothing of such an expression."

Some days afterward, the governor sent for me again, and overwhelmed me with questions about China, sometimes speaking by an interpreter to find out if I was really a Chinese, and ending by ordering me to apostatize. I shrugged my shoulders and smiled to express my pity for him. The two Christians who were arrested with me were overcome by the severity of the torture, and pointed out the house where I had lived in the capital, besides betraying your excellency's servant, Thomas Ly, his brother Matthew, and several others: they confessed that I had communicated with the Chinese junks, and given some letters to one of them. A detachment of soldiers was imme-

diately sent off to the junks, which brought back the letters to the governor. We were very strictly guarded in separate cells, with four soldiers watching us night and day, and a long cord tied to our loins. The soldiers seeing seven scars which had been left on my breast by the ten leeches which I had put on when I was ill at Macao, declared that I was the Great Bear, and amused themselves by many jokes about it.

As soon as the king heard of our arrest he sent some officers to bring us to the capital: he had been told that I was a Chinese.

During the journey we were not bound as we were in prison, but our arms were tied with a red cord, as is done with robbers and great criminals, and our heads were covered with bags of black cloth. We suffered greatly on the way from the crowds, who thought I was a foreigner, and pressed to see me, some even climbing up trees and getting on the roofs of houses as I passed. When we reached Seoul we were thrown into the prison of thieves. The people of the court, hearing me speak, said I was a Corean. The following day I appeared before the judges, who asked me what I was. "I am a Corean," I answered, "and I was educated in China."

Interpreters of Chinese were then called, that I might speak with them.

In the persecution of 1839 the person who betrayed us declared that three young Coreans had been sent to Macao to study the language of the Europeans, so that it was impossible that I should not be recognised: besides, one of the Christians who was arrested with me had told them that I was their countryman. I confessed to the judges that I was Andrew Kim, one of the three Coreans mentioned, and I related to them all that I had gone through in order to return to my country. When I had told my story every one exclaimed, "Poor young man! From his infancy upward he has been in trouble." The judges ordered me to conform to the king's orders and to apostatize, but I answered, "The God who orders me to worship him is above the king, and to deny him is a sin which the king's order cannot justify." When it was suggested to me to denounce the Christians, I objected to them the duties of charity and the commandment of God to love our neighbor. Being asked about religion, I spoke to them at length of the existence and unity of God, of the creation and immortality of the soul, of hell, of the necessity of worshipping our Creator,

and of the falsehood of the religions of the heathen. When I had finished speaking, the judges answered, "Your religion is good, but ours is so also, and therefore we practise it." "If such is your opinion," I replied, "you ought to leave us alone and live at peace with us. But instead of that you persecute us, and treat us worse than the greatest criminals: you confess that our religion is good, and you attack us as if its teaching was abominable." They laughed loudly at my reply, and handed to me the letters and papers they had taken. The judges read the two that were written in Chinese; they only contained salutations to friends. They then told me to translate the European letters, but I only explained to them what was of no consequence to the mission. They asked me about MM. Berneux, Maistre, and Libois, and I answered, "esse philosophantes in Sinis," that they were studying philosophy in China. Finding a difference between my letters and those of your excellency, they asked me who had written the latter. I said in general that they were my letters. They showed me those of your excellency, and desired me to write like them, intending to entrap me, but I was too cunning for them. "These characters," I said, "were written

with a metallic pen; if you will bring one I will do as you wish." "We have no pens of metal." "Unless I have one I cannot form characters like these." A quill was then brought, and the judge gave it to me, saying, "Cannot you write with this instrument?" "It is not the same thing, but it will serve to show how a person who uses the European characters can write different hands." Then making a very fine pen, I wrote several lines in a small hand, and afterward I cut off the point and wrote much larger. "You see," I said to them, "these characters are not the same." This satisfied them, and they did not press me further, but your lordship will see from this how far our learned men in Corea are behind those of Europe.

The Christians who were taken with me have not yet been put to any torture in the capital. Charles and his companions are in another prison, where we cannot communicate with them. Of the ten who are here four have apostatized; but three of them repent of their weakness. Matthias Ly, who played so vile a part in 1839, appears full of courage and desirous of martyrdom. His example is followed by the father of the convert Sensiri, by my pilot, and by Peter Nam, who formerly gave such scandal to the faithful. We do

not know when we shall be led out to death; but we are full of confidence in the mercy of the Lord, and trust that he will give us strength to confess his holy name up to our last moment. The Government has decided upon seizing your excellency's servant Thomas, and several other important persons. The police seem rather tired, and, not caring to look for Christians any more, have said that they have all gone away to Itsen Iantsi Ogni, and into the provinces of Tshongtsheng and Tsella. I entreat your excellency and M. Daveluy to remain concealed until after my death. The judge tells me that three vessels, believed to be French, have anchored near the island Oiento. He says they have come by order of the Emperor of France, (a convenient expression in these countries,) and that they threaten to do much harm to Corea; that two of them have gone away with the intention of returning next year, and that the third still remains in Corean waters. The Government seems frightened, remembering the death of the three Frenchmen who were martyred in 1839. I was asked if I knew the reason of their coming; and I replied that I knew nothing about it, but that they need not be afraid, for that the French never did harm to any one,

without good reason. I have spoken to them of the power of France, and of the liberality of her Government. I think they believe me; but they object to me that they have killed three Frenchmen, without coming to any harm. If French ships have really come to Corea, your excellency will, doubtless, be aware of it.

I have had to translate an English map of the world, and have made two copies of it in colors, which have pleased them much: one is intended for the king. Just now I am engaged, by order of the ministers, in making a small compendium of geography. They take me for a very learned man. Poor people!

I recommend Ursula, my mother, to your excellency. She was allowed to see her son, for a day or two, after an absence of ten years, and then he was taken from her again. Have pity upon her, I beseech you, and console her in her sorrow.

Prostrating myself in spirit at your excellency's feet, I salute for the last time my beloved father and revered bishop. I likewise salute Mgr. De Besi, and send my respectful compliments to M. Daveluy. May we meet in heaven! From prison, 26th August, 1846.

ANDREW KIM, Priest,
Prisoner of Jesus Christ.

M. Kim was treated as an enemy of the State, and executed in the same way as Mgr. Imbert, and MM. Chastan and Maubant. On the 16th of September, a company of soldiers, with shouldered muskets, marched to the place of execution, on the banks of the river, at the distance of about a league from the capital. A little later, a volley of musketry and the sound of trumpets announced the arrival of a military mandarin of high rank. In the mean time the prisoner was brought out of his dungeon, and was made to sit, with his hands tied behind his back, on a chair which had been roughly prepared, and consisted only of two long sticks, with a seat woven between them of straw. He was thus conducted, in the midst of a crowd of people, to the scene of his triumph. The soldiers had erected on it a pike, from which a standard floated, and stood round it in a ring, which they opened to admit the prisoner. The mandarin read the sentence, which condemned him to death for having held communication with foreigners. M. Kim cried out, with a loud voice, "This is my last hour of life: listen to me attentively. If I have held communication with foreigners, it has been for my religion and for my God. It is for him that I die. My immortal life is on

the point of beginning. Become Christians, if you wish to be happy after death; because God has eternal chastisements in store for those who have refused to know him."

When he had finished speaking, his robe was taken off him, and each of his ears was pierced with an arrow, which was left hanging in it. Some water and a handful of lime was then thrown in his face, and two men, passing a stick under his arms, took him on their shoulders and carried him three times rapidly round the ring; after which they made him kneel down, and, fastening a cord to his hair, passed it through a hole in the pike, and pulled it by the other end to hold his head up. During these preparations the martyr lost none of his composure. "Now," he said to his executioners, "am I placed rightly? Can you strike me conveniently?" "No: turn this way: that is right." "Strike; I am ready." A dozen soldiers, armed with scimitars, then began a sham fight, and, wheeling round, struck the neck of the martyr as they passed. His head did not fall until the eighth blow. A soldier immediately put it on a small dish and presented it to the mandarin, who returned to give an account of the execution to the court. By the laws of the kingdom, the bodies of criminals remain on

the place of execution for the space of three days, after which their relations are at liberty to remove them. The remains of M. Kim were buried in the place where he was killed, and the officers kept guard over it; so that, as yet, it has not been possible to transfer them to a more becoming place.

You will easily understand, my dear confrère, what a cruel thing the loss of this young native priest has been to me. I loved him as a father loves his child, and nothing but his happiness consoles me for his absence. He is the first, and up to this time the only one, of his nation who has been raised to the priesthood. In the course of his clerical education, he imbibed ideas which made him very much the superior of the people here. His lively faith, sincere piety, and attractive manner at once obtained for him the respect and love of the Christians. In his ministry he surpassed our hopes, and a few years' practice would have made him a most able and valuable priest. It was not easy to detect his Corean origin; we were able to intrust all sorts of affairs to him, and his character, manners, and knowledge were a guarantee of their success. In the present state of the mission, his loss is an irreparable

one. It will not be out of place to give you here a short account of his life.

Andrew Kim was born in the province of Tshong-tsheng, in August, 1821. If the traditions of the family are to be trusted, it traces its descent from a king who ruled over the South of Corea in ancient times, when it was divided into small states; but, in spite of this illustrious pedigree, it does not rank high in the kingdom. The reigning dynasty has not yet completed its fourth century, and some of its members have sunk to the lowest class, namely, that of slaves; they, however, are not now considered as belonging to it. The Kim family will have a different reputation with posterity, for having given several martyrs to the Church.

Andrew was brought up in piety from his infancy. When M. Maubant arrived in Corea, he found him so intelligent that he took him as his attendant, and in 1836 sent him to Macao with two other young men to study Latin. He was there instructed by excellent masters, and made great progress in learning and virtue. In the year 1842, at the end of the Anglo-Chinese war, when M. Cecile, commander of the frigate "Erigone," expressed his intention of visiting the Corean Court, M. Libois sent Andrew with him to

serve as interpreter in his intercourse with China. At Ting-hai and Shanghae, and in other places, he gave the Chinese a high idea of the generosity of the French, and conciliated the esteem of that people toward them.

In this position he acquired that boldness, which was developed in him by degrees, until he was prepared for the accomplishment of the designs which Providence intended him to carry out. From that time his mind was gradually enlarged, and the hazard of any enterprise rather excited him to its achievement than deterred him from it. As the French ship could not reach Corea that year, he left it, and embarked with two missionaries on a junk which was setting sail for Leaotong. Toward the time when the Corean embassy went to Pekin, he was sent to Pien-men to see if it afforded any means of re-establishing the communication which had been broken off for three years, but he arrived too late, as it had already entered China.

Meeting it on its way, he examined it closely, to see whether it contained any Christians. Seeing a young man alone, a little apart from the rest, he ventured to ask if he was a Christian. The sign had not deceived him; and he persuaded the young

man, who was a courier with intelligence, to turn back and introduce him. It was represented to him that it would be impossible for him to escape recognition if he travelled alone and without a proper dress; but he rejected the courier's advice, and courageously set out by himself. While in the desert, between China and Corea, he altered his clothes to the Corean fashion, and went on in the disguise of a beggar. When he reached the frontier, he followed a knot of about fifteen persons, and most providentially was not asked for his passport at the custom-house. He proceeded a day's journey into the country, but at the first stopping-place his language, manners, and head-dress betrayed him, and he was obliged to turn back. During the day he concealed himself among the mountains, which were covered with snow, and travelled only at night. He thus repassed the custom-house, and regained the desert. After remaining for three days without food, he was overpowered by weariness and sleep, and lay down upon the snow to rest, although the cold was terrible and the night dark. He had hardly fallen asleep when he was awakened by a voice which said to him, "Arise, and walk," and at the same time he imagined he saw something shadowy

pointing out a way through the darkness. When relating the story to me afterward, he said, "I believed that voice and apparition to be merely produced by my imagination, worked upon by my three days' fast, and the horrors of my solitary position; but still they were most useful, for I should most likely have been frozen to death, and awakened only in the next world." A fresh danger awaited him on his return to Pien-men. He then looked neither like a Corean nor a Chinese: his feet were so much frost-bitten that they could hardly support him, and his lips were so swollen with the cold that he could not speak articulately. It was proposed to arrest him, and take him before the mandarin, but his presence of mind saved him from that danger.

In the beginning of 1844 I sent him to the north frontier of Corea, to try to obtain an entrance for missionaries in that direction. He travelled for two months across the vast forests of Mantchouri, in the midst of ice and snow. He met some Christians, and arranged that they should come to Pien-men at the end of the year, to try to introduce the Vicar-Apostolic into the country. At the appointed time I took him with me, in the hope that we might both succeed in reaching the mis-

sion. Out of the seven messengers who came to the frontier, only three were able to cross it, and they considered that the risk was too great to make it possible to introduce a European. I compelled them to take with them Andrew, who was then a deacon, directing him to prepare a boat and go to Shanghae. Under cover of night he passed between two mountain frontier stations, and waited for the messengers until the appointed day. His great faith and his firm trust in Mary enabled him to bear with great patience all the difficulties of his journey. When he reached Seoul, the capital of Corea, he immediately got a boat ready, and collected some Corean peasants, whom he made his sailors. Without communicating his intention to his crew, he boldly set out in his little boat to cross a sea of which he knew nothing. God had still further trials for him; bad weather obliged him to return to port, and he encountered a violent storm while still at sea: his masts were cut away, his rudder broken, and part of his property and provision thrown into the sea. That Providence, to which alone he looked for safety, threw in his way a Chinese junk, which agreed to tow his boat to Shanghae, where he was ordained priest. Two months after-

ward he landed two European missionaries on the shores of Corea, and thus happily accomplished the mission he had received from on high, before it pleased God to take him to himself by the glorious death of martyrdom.

After the execution of M. Kim, there still remained in prison eight noble confessors, who refused to purchase their liberty by apostasy. On the last day of the seventh month of the Corean year, (September 19,) the king ordered that they should be put to death. Charles Kien, the chief of them, was beheaded in the same way as M. Kim, and received ten blows from the scimitars of the soldiers. The other seven were strangled in prison, after having been almost killed by the blows of the "board." In the acts of the martyrs of 1839 you will find a description of this terrible punishment. In this case, the martyrs were already at their last gasp when they were strangled. I will now proceed to give a short account of them.

Charles Kien belonged to a distinguished family in the capital. His father was martyred in 1801, and in the persecution of 1839, his wife and his son died in prison, while his sister, Benedetta, fell beneath the axe of the executioner. Charles was the chief manager

of the affairs of the mission for many years. He went to the frontier of China to join Mgr. Imbert, and was the constant companion of M. Chastan in his ministrations to the Christians. His age and virtue made him beloved and respected by all the faithful. Before the martyrdom of the bishop, he desired Charles to compile the acts of all those who shed their blood for Jesus Christ, and to take charge of the mission during its widowhood. He was pursued by the police for three years, and was obliged to disguise himself and to seek refuge in the poorest cottages and in the caves of the mountains. When there were no priests, he encouraged the Christians and preserved them in their faith: he often sent messengers to reopen communication with China, and he formed part of the Shanghae expedition. On his return to Corea he was entirely devoted to the service of religion, and as he was alone in the capital when the persecution broke out, the direction of every thing fell upon him. He had just moved from one house to another, taking with him part of the money and property of the mission, when the police came upon him suddenly and carried him off to prison with four other persons. He was not put to the torture, but was well treated until he was de-

clared a traitor to the state, and the second chief of the Christians. His laborious career was thus crowned with the glory of martyrdom. His death has made a great impression on the faithful, who lament him very much: many of them owed their conversion to him. He is a great loss at a time like this, when we have so few men capable of serving the mission with fidelity and zeal. He was the last of his family, and died at the age of forty-nine.

Peter Nam was born of poor parents in the capital. He was a soldier in the service of a chief mandarin, and was arrested in the persecution of 1839, but liberated without apostatizing, by the exertion of his brothers, who were heathens. Afterward he gave much scandal to the faithful, but he repented of it and repaired it. Before being strangled, he received fifty blows with the "board." He died at the age of fifty-three.

Lawrence Han was the catechist of a village called Ogni, about fifteen leagues from the capital; it has now been entirely destroyed. He was a well-instructed and fervent Christian, and very desirous of martyrdom. When the police attacked the village, they seized him as the chief Christian, beat him severely, and took him to the prison of Seoul, where

he died, aged forty, having received seventy blows with the "board."

Joseph Im was born in a village on the banks of the river which passes near the capital. He was a pagan, but his wife and children were Christians, and in 1839 he became a police-officer to protect them. He was arrested because his son was the pilot of Andrew Kim's boat. When the son apostatized and refused the grace of martyrdom, God seems to have transferred it to the father. From the time he entered the prison he had a great desire to die for Jesus Christ, although he knew hardly any thing of the faith. When he appeared in court, the judge, who knew him to be a pagan, said to him, "Do you know the commandments of God?" "No, I do not." "If you do not know them, you are not a Christian." "In the same family," he replied, "there are children of different ages; some of them have attained the use of reason, while others are not yet weaned; the elder ones know their father better than the younger, but all love him; I am like a child in the faith, I can hardly walk in it; but although I know so little of God, I know that he is my Father, and I desire to die for him. Matthias here, who is intelligent and well instructed, knows

God better than I do, and is like a grown-up son in our Christian family." (Matthias is the son of Ly, the mandarin who introduced the faith into the country. He is one of the most distinguished *literati* of the country In 1839 he was so weak as to apostatize, but this year he has shown the most gratifying signs of repentance and firmness; he confessed Jesus Christ with great courage, and looked forward to his martyrdom with much eagerness; but this favor has been denied him, for the judge considered him useful to the kingdom, and has privately given him over to his family.) When Joseph Im heard the prisoners cursing their religion, he said to them, with great indignation, "I cannot answer you, because I am ignorant, but my heart is pained by what you say. Matthias, you can answer them: why do not you speak?" He was instructed and baptized in prison by M. Kim. He was anxious to be beheaded, and said to the judge, "How is it that you do not carry out the laws of the kingdom? They order that every criminal condemned to death should be beheaded, and yet you order us to be beaten, to be killed by the 'board,' or to be strangled." The judge, in great anger, ordered him to receive fifty blows with the "board." Just before being strangled, he

cried out with a loud voice, "O Jesus, my Master, I give thee all I have, my soul and my body." He was fifty-five years old.

Teresa Kim was a pious person of the capital, aged thirty-six, who had vowed her virginity to Jesus Christ.

Agatha Y, aged thirty-seven, and Susanna Y, her servant, aged forty-three, both widows, lived at Seoul in great fervor; they both received fifty blows with the "board" and were strangled.

Catherine Toki was by birth a slave in the country. Her pagan master beat her severely, and left her for dead, in consequence of her refusal to perform some superstitious acts. Her mother took her home and healed her wounds, but she remained a cripple. She was arrested with the others, and strangled, in the thirtieth year of her age, after receiving seventy blows with the "board."

I send you, my dear confrère, the acts of some of the martyrs of 1839. I am sorry that they did not appear with the news of the persecution of that date. It is now rather late, but they are so beautiful that the editors of the Annals will not, I am sure, make any difficulty about publishing some of those which are the most touching, as their publication cannot fail to be most edi-

fying in Europe. I am confident that the Directors will do all they can not to deprive the faithful of the history of these interesting events. Would not Rome canonize or beatify some of the martyrs? What a consolation that would be for the poor Christians in Corea! and what an encouragement for them in the midst of their sufferings and trials! I have no hesitation in saying that many of them would brave torture more courageously if they had before them the example of their brethren reigning in heaven. I entreat the Directors to interest themselves about this at the Court of Rome. It is impossible for us to give any more information than we have already sent. There is not the slightest ground for doubting the fact of their martyrdom; and it is clear that they have suffered death for their faith with courage and resignation. I had intended to translate their acts into Latin, but that is impossible, as I have not the time to do so. I am not even able to copy them out, and what I am sending is only an abstract.

CHAPTER II.

CHINA.

Letter of M. Guillemin, Prefect Apostolic of the Mission of Quang-tong and Quang-sì, to the Directors of the Pious Work of the Propagation of the Faith.

The mission of Quang-tong, which has long been subjected to severe trial, can now boast of having given three martyrs to the Church. M. Chapdelain, Missionary Apostolic of this province, was beheaded at Quang-sì, on the 29th of last February, together with a young convert, whom he had brought to the knowledge of the gospel, and a young widow, named Agnes, who had devoted herself to the instruction of pagan children. I only received this news yesterday by a courier, who brought me several letters from the province of Kouei-tcheou. I have but few hours before the post leaves to look over them, and to put in order what relates to this event: but the circumstances which accompanied the martyrdom of these three heroes of Christianity are so touching and so edifying to souls who love God, that

I cannot make up my mind to defer laying them before you even for a short time. Accept, gentlemen, this relation as a proof of my respect for the members of your pious work, and of my veneration for the worthy missionary whose glorious end we envy.

M. Augustus Chapdelain, having been appointed to the mission of Quang-sì, which from time immemorial had been destitute of evangelical laborers, left Hong-Kong in October, 1853, and, after a disastrous journey of three days, during which he was robbed and several times threatened with death, he reached the province of Kouei-tcheou, from which he was to make his way to his own mission. He found in that place Mgr. Lyons, a zealous missioner, whose long residence there had made him acquainted with the language and custom of the country, in which he instructed his new colleague. When M. Chapdelain came in sight of his promised land, he threw himself on his knees to thank God for having brought him to the place of his inheritance; and, offering himself to him once more, he consecrated his whole power and life to labor in the glorious work which was intrusted to him. The fruits he produced soon corresponded to his zeal. After two years' work, he could reckon about two

hundred converts. The harvest was abundant, and the apostle could look forward with consolation to the future which seemed to be before him; but soon the enemy of all good interfered to disappoint his hopes, and raised against him, under pretext of the following circumstances, one of the most terrible persecutions on record in this age.

A young convert had a dispute with his wife, who was still a pagan, and whom he had reproved for her bad conduct. She applied to her father and brother, who were officers in the court of the mandarin; and, as they had a most determined hatred of the name of Christian, they took this opportunity to give way to their revenge and to bring to ruin not only the Catholics of the place, but also the Father who directed them. They presented themselves before the mandarin, and made a report against the Christians, which was the most unjust and absurd that can possibly be imagined. In it they stated that Christianity was a false and perverse religion; that its followers taught people to fly, like birds; that they were in possession of secrets of magic, by which they could do what they pleased; that their leader was a certain foreigner named Mà, who came from distant countries to excite the people to re-

bellion; that he was collecting followers on every side; and that it was high time for the authorities to interfere to prevent the further progress of the evil. Although this accusation was so palpably false, it was received very readily by the mandarin; and it was obvious that the persecution would be conducted with unusual severity. The very heavens seemed to confirm this sad presentiment, by giving out one of those signs of coming storms whereby the elect are forewarned of the attack of the enemy. "Dedisti metuentibus te significationem, ut fugiant a facie arcus." "Thou hast given a warning to them that fear thee, that they may flee from before the bow." The day before the arrest, there appeared in the air a cross of light, surrounded by a brilliant crown, which seemed to hang over the village of Yoa-chan, and was visible alike to pagan and Christian. The pagans considered it unfavorable to the authors of the accusation; but the Christians, on the contrary, more accustomed to interpret the mysteries of the Passion, saw in it new evidence that the crown was only to be reached by means of the cross, and, therefore, with redoubled prayers prepared themselves for every trial to which it might please God to subject

them. The event proved the truth of their anticipations. The next day, the nineteenth of the first moon, which corresponds to the 24th of February, the mandarin, without waiting, according to the custom of the courts, for the end of the vacation, ordered two officers to collect a sufficient number of soldiers and to arrest all the Christians of Yoa-chan.

In some parts of China, as in Quang-sì and Si-ling-hien, the Government does not keep a standing army, but, when any judicial sentence has to be carried out, one or more officers are chosen, according to the importance of the case, to make an appeal to the people, and especially to all who may be unemployed in the neighboring villages. Those who are collected in this way are a thousand times worse than the regular soldiery, for, having nothing to lose, they are less easily kept in order, and, consequently, ransack and pillage whatever comes in their way. The two officers collected in this way about a hundred men, armed with long pikes and large knives, besides other weapons of offence. The father and brother of the person who made the denunciation joined their ranks, and, in this way, they marched upon Yoa-chan, a village about three leagues from

where M. Chapdelain lived, and the place whither the young woman who began the persecution had been sent.

When this band first set out, it was currently reported that it was marching against the Christian village, and especially to seize its chief. A convert living in the city, who had taken his degree as a man of letters, had notice of it, and hastened to despatch a messenger to warn the Father of the conspiracy against him and to offer him his own house as a place of refuge. In this pressing danger, the missionary gladly accepted his proposal, and set off immediately, under the guidance of a convert, who led him to Si-ling-hien by an unfrequented path, at the same time that the soldiers took the more direct road. The Christians, on their side, with the assistance of the young companion of the Father, collected hastily the most precious things which would be considered suspicious,—such as the sacred ornaments, the religious books, &c.,—and hid them, as well as they could, in a neighboring cottage. Having done this, two or three Christians of Koueitcheou went out to see what was going on, and to give notice to their companions, while the rest waited for the arrival of the soldiers, which took place soon after. Al-

though our poor Christians had some idea of the danger they were in, they were far from imagining it to be so terrible as it proved.

They hoped to be able to get off by paying a few packets of sapecs;* but the soldiers announced, on their arrival, that they would not hear of any such arrangement. They seized the most noted converts, beat them, and, putting them in chains, harassed them in every way, to make them discover the property of the missionary, the whole of which they wished to take. All at once this ruffianly band dispersed itself over the village, broke into all the houses, plundering and robbing every thing without mercy. Oxen, goats, poultry, and bales of cotton,—with which the country abounds,—all became the prey of these devastators, who only left the Christians a little maize and rice, that they might not die of hunger. Thus laden with booty, they retired, carrying away with them fifteen prisoners. Instead, however, of taking them to the city, they brought them to a pagan castle, that they might question them at pleasure, and so extract from them the little money they still

* Each packet contains a thousand sapecs, of which there are twenty-eight in a penny.

retained. By means of torture, they obtained from them two hundred packets of money, (£30 sterling;) and, even after this barbarous treatment, they brought them into court, that they might undergo more. Among them was the young Agnes, named before, whose virtue and unshaken firmness we had so much occasion to admire.

Laurence Pe-mou, one of the Father's most faithful converts, succeeded in escaping from the soldiers who searched for him. In anxiety for his master's safety, he went toward Si-ling-hien, where M. Chapdelain then was, and on joining him protested that he wished to die with his own pastor, who had come so far and exposed his life so often to save his soul. Soon afterward five or six women, mothers or wives of prisoners, came to Si-ling-hien with their children in their arms, to see the Father, and to learn from him what steps they ought to take in their present difficult position. After conferring together, it was arranged that these women should present themselves, with their children, to the mandarin, and reclaim from him their husbands, their sons, and all that they had been robbed of. As they, not unreasonably, expressed some fear for themselves, Laurence Pe-mou said to them, "Why, what are you

afraid of? If you do not like to go alone before the mandarin, I will accompany you myself. If it is necessary for us to die, let us have no fear in offering our lives for the glory of God and the salvation of our souls." With these words, he led the way to the court, and when they reached the audience-chamber the women, according to the Chinese custom in cases where persons make reclamations without first asking permission to do so, set up a loud screaming. The mandarin within, hearing the noise, came out to know the reason of it, but instead of hearing their petition had them all beaten and chained, discharging his wrath upon Laurence Pe-mou in particular, for having dared to bring the women inside his court.

As we have already related, the P. Chapdelain took refuge at Si-ling-hien, in the house of the worthy convert Lo-kong-yë. He hoped that he would be in safety there, not expecting that any one would dare to search the house of a learned man who was so much esteemed both in the city and in its neighborhood. He forgot, however, that to go to the capital, to the very gate of the court, was putting himself into the hands of his persecutors. The first night he was there he might have been able to retire to Kouei-

tcheou, where he would have found a secure asylum with his worthy colleagues, Mgr. Penny, the superior of the mission, and his neighbor Mgr. Lyons, who had already helped him so much in preaching the gospel in Quang-sì. But how could he fly from his dear converts, who were still so young in the faith? Would there not be reason to fear that their courage would fail them if they saw their Father yield to the influence of fear, and leave them to themselves in their danger? Like the good shepherd, he resolved to throw in his lot with that of his sheep, in order that he might teach them, if necessary, to sacrifice themselves for the Lord, as they had already learned from him how to dedicate themselves to his service. Having taken this resolution, M. Chapdelain only thought of uniting himself in prayer to his Divine Master, with the most complete abandonment of himself and confidence in him. It is to be regretted that at that solemn moment, when Heaven was preparing to give him his crown, he did not address to his brethren some word of farewell, some salutation which he might have known would be the last. Undoubtedly we should have seen in it sentiments of the tenderest piety, and ardent desire that the glorious martyrdom for which he had

always sighed should no longer be delayed. But, when he saw heaven opened before him, he forgot earth, and on bended knees began a prayer, which was only ended by the arrival of the soldiers to drag him away.

Before proceeding to his arrest, the chief judge sent an officer to the house of Lo-kong-yë, to make sure that he was really concealed there. When the messenger arrived, he presented himself to M. Chapdelain, and told him that he had come to seek him by order of the mandarin. At these words the missionary turned to him, and answered, without the slightest emotion, "My prayer is ended; go and tell your master that I will be with him directly."

When the mandarin was assured of the presence of M. Chapdelain, he sent a large body of officers to surround the house of Lo-kong-yë, which stood at a little distance from the court. The chief alone entered the house, while the rest kept guard over the approaches to it. Owing to the degree which the worthy Lo-kong-yë had taken, no injury was done to any thing in his house; the venerable Lo-kong-yë also, who is blind, and who ever since his baptism has shown himself worthy of the name of Christian, was treated with respect. But, taking M. Chapdelain, together

with the second son of Lo-kong-yë, and the young convert who had accompanied the Father the day before, they put them in chains, and conducted them to the tribunal of the mandarin.

The courageous Pe-mou, with the five or six Christian women who had accompanied him, was there also; and on the evening of the same day, the 25th of February, the converts who had been arrested at Yoa-chan the day before, arrived, so that there were altogether four or five and twenty assembled to render homage to the holiness of their faith, —a beautiful spectacle to the court of heaven, and touching for those poor converts, who, on first embracing Christianity, thus shared the ignominy of their Savior's life. From the time of their entrance into prison they were loaded with chains, their limbs were tortured by blows with canes, and cangues were added, which they had the happiness of wearing all night for the glory of Jesus Christ.

The next day, the 26th of February, Laurence Pe-mou was the first to appear before the mandarin. He who had volunteered to follow the missionary in all his hardships, had the honor of confessing Jesus Christ with all the firmness and courage with which his faith inspired him.

The mandarin first attempted to shake him by threats. "Why," he said to him, "do you practise this religion of the Lord of heaven, which is so perverse, and which excites people to rebellion?" "No," answered the generous neophyte, "the religion of the Lord of heaven has nothing to do with what you impute to it. What it teaches is to avoid evil, to do good, and to save our souls." "Why do you follow the Master Mà?" (this was the Chinese name of M. Chapdelain.) "Because he teaches me to follow the true God and to practise his holy religion." "Will you still follow him?" "Yes; I will never leave him." "Unless you abandon him, and renounce your religion, I will have your head cut off." "The mandarin can cut off my head, and not only mine, but also those of my wife and children; but to renounce my religion, the religion of the Lord of heaven,—to give up offering my humble prayers and adorations to him,—oh, no! I will never be guilty of such treachery! Mandarin! cut off my head if you will, but I will never be an apostate."

The mandarin, in great indignation, ordered him to be beaten with canes, and said, angrily, to him, "Well, since you wish to be beheaded, you shall be." He then called

one of his savage attendants, and made him cut off his head.

It is not yet known what has become of the body of this glorious martyr of Jesus Christ. Some say that it has been buried; others that it has been thrown away. But what does it matter? God will know where to find it when he wishes to clothe it with the glory which is its due. It was only five days since this worthy combatant had been regenerated in the waters of baptism, and received the name of the martyr, S. Laurence, whose constancy he imitated so well. As his holy patron refused to leave S. Xystus, when he was taken to execution, so Laurence Pe-mou never for a moment abandoned his dear master. Like S. Laurence, he faced with firmness the fury of the tyrant, and like him, too, his soul, purified and made beautiful by the blood so nobly shed, has gone to join the glorious army of martyrs, and to share their splendor for eternity.

The execution of the youthful Agnes followed that of Laurence Pe-mou; but, before relating her triumph, it will be well to give some account of her earlier years.

The daughter of an old Christian physician in great poverty, Agnes Tsaou-kong

was born in 1833, in the province of Koueitcheou. She was remarkable from her infancy for her piety and persevering goodness. Being left an orphan at the age of fifteen, and entirely destitute, she was supported by the charity of the missionaries of the province, who sent her to school, where she made great progress in reading and writing the Chinese language. The following year she was married to a Christian; but he died three or four year later, leaving Agnes without any means of subsistence, but entirely resigned to the will of God. In the mean time the faith obtained an entrance into the province of Quang-sì, and the number of the faithful increased so rapidly that Mgr. Lyons, at the request of M. Chapdelain, sent Agnes to him, to instruct persons of her own sex in the Christian religion. She executed with great exactness the charge which was intrusted to her. Endowed with a virtue which was superior to every trial, gentle, modest, and always satisfied either with good or evil fortune, she thought of nothing but of winning souls to God and directing them in the way of salvation. Thus did she prepare herself, by the discharge of the duties of her state, for fighting the battle of the Lord with heroic faith.

Agnes was arrested on the 24th of February, and, because she showed more courage than others, she was put in chains, and brought before the judge, who tried in a thousand ways to shake her constancy. Her faith, however, was not to be conquered, for neither the promises, the threats, nor the curses which the brutal mandarin heaped upon her, nor the sight of the punishments which he barbarously brought before her, were able to weaken even for a moment her resolution to dedicate herself entirely to God, and to remain faithful to him to the last moment of her life. Among the various questions which the mandarin addressed to her, the following will best show the peace and simplicity of her soul:—

"Whence are you?" "From Kouei-tcheou, of Hyn-y-fou." "Who taught you the Christian religion?" "My parents, who were always Christians. I was also sent to school, where I learned to read a little." "What did you come here for?" "Two years ago, when a great number of persons in this country embraced the Christian religion, I came to teach their wives and daughters to pray and to serve God." "Why do you teach them to fly like birds?" "I do not teach them to fly, but to pray. The man-

darin knows well that this is a calumny which has been invented against us." "Why do you instruct them by night, and not by day?" "Because they are at work in the daytime, either in the fields or spinning, and have only their nights free." "I understand. Now you must tell me the truth candidly, if you wish to save what little life you have left. Are you not the wife of the master Mà?" "No," she answered, indignantly, "I am not: I did not know the Father until I came here."

The mandarin angrily addressed her with one of the most revolting curses which even Chinese wickedness could devise; then continuing his questions, "Tell me," he said, without disguising his mercenary nature, "tell me how much money your master Mà has?" "I know nothing about that." He put further questions to her, and ended by saying, "If you will not renounce both your religion, and your master Mà, I will have you put to death." "Have me put to death if you please, but I will never renounce the religion of my master Mà, which is that of the Lord of heaven." "How would you wish me to have you put to death?" "In the same way as my master Mà."

The mandarin, consenting to this choice,

had a cage made for her, like the one in which M. Chapdelain was already imprisoned. It was about a metre and a half high,* and had a hole in the top, in which the head of the sufferer was inserted, and by which he hung suspended, as his feet could hardly reach the bottom of the cage. His arms were stretched out, and fastened to great blocks of wood, so that they could not be moved. The unhappy victim, thus suspended, and deprived of all power of moving, was left without food sometimes for five or six days, enduring all the tortures of suffocation before coming to the end of his sufferings. Agnes was placed in her cage on the 23d of the first month, corresponding to our 28th of February, about the same time as M. Chapdelain. As they were placed opposite each other, at a little distance apart, they were able to see each other, but not to converse; a touching circumstance for these two martyrs, who had dedicated themselves to the same work, and now saw each other exposed to the same trial, with the hope of going to receive the glorious reward of it together. On the 27th of the same month, after passing four days in this cruel torture, the holy and illustrious

* About five feet.

heroine, worn out with hunger and thirst, and her whole appearance quite changed by weakness, gave up her soul into the hands of her Creator, and went to receive the glorious crown of martyrdom from the hands of Jesus Christ. It is very probable that her body has been buried, but we have not yet been able to ascertain the fact. Let us hope that God will one day restore to his Church the precious relics of this holy martyr, who has given us so admirable an example of fidelity in his service.

Lastly, after having witnessed with his own eyes the combats of his generous converts, it was fitting that the priest of Jesus Christ, the apostle of the faith, should in his turn appear upon the scene, and display the courage with which the grace of God had filled his soul. Being first asked about his religion, M. Chapdelain made the necessary replies. Afterward the mandarin put to him irrelevant questions, such as these:—"How much money have you? Why do you teach your followers to fly?" The missionary, either, as some think, not understanding the mandarin clearly, or wishing to imitate our Lord Jesus Christ in the court of Herod, remained silent, and made no answer to these reproaches. The enraged

judge ordered him to receive a hundred blows on the cheeks with a cruel thong of leather. One stroke was enough to draw blood, so that a hundred, administered with all the force that fanaticism and revenge could inspire, must have entirely broken the jaws and knocked out the teeth of the glorious martyr. Being thus rendered incapable of speaking and answering, he received three hundred blows on the back with a cane. During these terrible sufferings he did not breathe a single sigh, nor utter a single complaint, which astonished the mandarin and the bystanders very much, as when the Chinese undergo this punishment they cry out loudly, begging the mandarin to pardon them; but the confessor, who was united heart and soul to his suffering Lord, was able to bear the most cruel tortures without giving any sign of pain. The mandarin attributed his extraordinary silence to his skill in magic, and causing a dog to be killed, he sprinkled the martyr's body with its blood; the officers continuing to beat him without counting the blows, until they saw that he was unable to move.

He was then dragged to the prison, as it was impossible for him to walk a step. But by the merciful goodness of God, he was

shortly afterward able to rise and walk, as if he was in perfect health. The officers who witnessed this new miracle, came up to inquire how it was that at one moment he was unable to stir, and was walking with ease the next. The Father answered with a smile, "It is the good God who protects and blesses me." Although this reply only showed the holiness of the generous martyr, the madmen in their blindness considered it a new proof of magic power, and had prepared for him a dish of those viands which are reputed the most unclean in the country, in order that they might destroy the effect of the charm. As he was aware that those who belong to secret societies hold in great horror those kinds of food, which they believe to be antidotes to their mysterious practices, he tasted of every thing, in order to show that he was affiliated to no proscribed sect; but he ate very little, although this was all the food he had from the time of his arrest until he was admitted to the heavenly banquet, as the mandarin had forbidden, under pain of death, that any one should supply him with other nourishment.

But these were only part of the trials which our worthy confessor of the faith went through. During the whole of the 27th he

endured the terrible punishment of the iron chain. Kneeling on fixed links of this chain, his body was kept upright over it by ropes tied to his head and hands and fastened in opposite directions. On the 28th he and the young Agnes were placed in the cage which we have described, and he remained in it the whole of that day and the following night.

In the midst of this long and cruel agony, when the martyr, pressed as grapes in the wine-press, had but little life remaining, the mandarin sent one of his servants to offer him his liberty for the sum of four hundred taels. The Father replied that he had no money, but only books. The mercenary officer sent word a second time, that if he could not afford so much, his life should be spared for a hundred and fifty taels. But this time, instead of repeating that he had no money, the missionary replied, "Let the mandarin do what he pleases with me, I am in his hands." No doubt, although so large a sum was neither in his own power, nor in that of his poor Christians, to collect, he might have told the mandarin that he would obtain it from his friends at Kouei-tcheou, which would have given him time, and perhaps an opportunity of saving his life. But God did not allow him to think of this expe-

dient, because it would have prolonged the days of his pilgrimage, and deprived him of the happiness, which so many saints have envied, of giving his blood for the Savior who shed his own for love of us.

Thus arrived the 29th of February, the happy day on which our martyr was to end his passing sufferings and enter upon eternal bliss. The mandarin, hearing that an extraordinary noise had been heard during the night in the place where he was kept, hastened to go himself to him. He found him still alive, and, fearing lest he should escape by some magical device, had him taken out of his cage, and calling an officer who was armed with a large knife, desired him to cut off his head. Thus ended the apostolate of our dear and venerable brother M. Augustus Chapdelain, which, although short, was full of labors and merits. He was born at La Rochelle, in the diocese of Coutanges, on the 6th of January, 1814, ordained priest on the 10th of June, 1843, started for the missions in 1851, and was beheaded for the faith on the 29th of February, 1856.

But what became of the remains of this glorious martyr after his execution? Perhaps it would be better to drop a veil over

the scenes of horror which that day witnessed, and the outrages of which those precious relics were the subject; yet we must reveal what common report has told us. If on the one hand we see acts of cruelty to which history scarcely affords a parallel, on the other we know that the power of God protects the bodies of his elect, and that they will not be lost forever, but will appear again in glory on the day of resurrection. The precious head of the martyr was taken out of the city, and tied to a tree. It is generally the custom, when the head of a criminal is thus exposed in public, to put it in a case, which protects it from the insults of the populace. But no such care was taken of the martyr of Jesus Christ. His head was simply hung up by the hair, and the boys and passers by knocked it down with stones, so that the venerable relic was seen rolling about in the dust and mud, until it was devoured by the unclean animals, who fought for the fragments of it. Nothing was preserved but the hair, which was tied up in a knot in the Chinese fashion. After remaining in the dust for more than a month, it was found by a young convert, and taken to Mgr. Lyons, who recognised it as being undoubtedly that of the martyr.

His body has also disappeared. Some say that it was buried in the place set apart for criminals, but others tell us, which is more probable, that it was cut into small pieces, and given to be devoured by the unclean animals with which the country abounds. But what has become of his heart? It is well known that in China, when a criminal has been executed, his heart is immediately taken out. No one could imagine the horrible fate of that of our holy martyr; the mind recoils from believing it, the tongue refuses to tell it, the hand trembles to write it. It was taken out of the body, and placed, still beating, on a dish, where it was examined with great curiosity by the bloodthirsty savages. It was then cut into pieces, put into a frying-pan, and cooked with the fat of a pig, after which the cannibals devoured it with the voracity of wild beasts. Would it be possible for the degradation of man to commit any more savage excess? Incredible as it may appear, this is not an uncommon event in this unhappy heathen country, where men are often found so destitute of human feeling as to feed upon the hearts of their kind, under the delusion that to devour them in this way will give them indomitable courage in battle. Such excesses are, however, more

execrable in the case of a poor missionary, who only loved others and gave them all the compassion of his heart, thus becoming their victim, while he had no other feelings toward them but those of tenderness and love.

In spite of all this barbarity, we will say, Blessed be the martyrdom of our dear M. Chapdelain, which rejoices our hearts, and shows us that we have a home in heaven, where God will reward us largely for the sufferings we encounter in his service.

It might be supposed that this barbarous persecution would satisfy the cruelty of the mandarin; but no; the first three victims of his anger had hardly expired before he applied fresh tortures to his other prisoners. The Christians tell us that some of them had as much to suffer as the first three, and very nearly received the same crown. Further, the mandarin laid hands on those who had escaped from the beginning of the persecution, had them dragged before his tribunal, inflicted a cruel scourging upon them, and imposed upon them a ransom which was greater than their whole property. Some have been obliged to sell every thing they had, and others could only free themselves by borrowing money at the exorbitant interest which

is customary, so that they will have a heavy burden to bear for many years. Lastly, when Mgr. Lyons last wrote to me, nine prisoners still remained in prison, without any hope of release.

What will become of this little Christian colony, which promised so well at the outset? May those martyrs who have watered it with their blood protect it from their thrones in heaven, restore peace to it, and increase in it the number of the worshippers of the true God! May the venerable brother whose lot we envy, whom we knew so well, and to whom we gave the embrace of peace at the moment of his departure for his glorious mission, deign to extend to us a hand of succor, and aid us poor missionaries, so often tossed about by stormy waves, that we may reach the harbor where he has arrived so happily!

Be pleased to accept, gentlemen, on my part, as well as on that of my worthy colleagues, the expression of the sentiments of gratitude and respectful attachment with which I have the honor to be

Your most humble and obedient servant,

GUILLEMIN,
Prefect Apostolic of Quang-tong
and Quang-sì.

CHAPTER III.

WESTERN TONGKING.

ARTICLE I.

Letter of Mgr. Retord, Bishop of Acanthus, and Vicar-Apostolic of Western Tongking, about the glorious martyrdom of M. Schœffler.

The severity of the persecution increases rather than diminishes. In the months of January and February several of the lower mandarins published special edicts against the faith; but, to say the truth, they did not alarm us much, nor interfere with the exercise of our functions, until a letter which Mgr. Pellerin wrote to us on the 23d of February made us think more seriously of them. He told us that the Prince Hoang-bao, the eldest brother of the king, who believed himself the rightful heir of the Annamite throne, had made several attempts to escape from prison, in order to seek assistance to enable him to seize the crown, and had now succeeded in regaining his liberty; that the king

strongly suspected the Christians of favoring his rival's flight, and that several old mandarins, enemies of the Christians, encouraged and kept alive these suspicions, so that he was much enraged against the converts, and at several councils which he had held with his ministers, had expressed his intention of getting rid of our religion entirely. He had already begun to procure information about the number of the Christians, about their assemblies and their priests: he had sent commissioners and spies throughout his whole kingdom to discover where the missionaries had taken shelter, and to arrest them; and it was certain that he had secretly sent severe decrees against the faith, and its professors, to the governors of every province. Mgr. Pellerin sent us at the same time a copy of the following edict, which the chief mandarins of the capital had distributed in the province of Puxuan, under the eyes of the king, and probably therefore by his order.

"RENEWAL OF THE PROHIBITION OF THE RELIGION OF JESUS.

"The iniquitous religion of Jesus has been for a long time severely and publicly prohibited; nevertheless, we know that many people only obey the prohibition in outward

form, and do not repent of or abandon the wicked doctrines which they have been accustomed to follow. Wherein, however, they are most to be blamed is, that they have gone so far as to attempt to seduce a Royal Prince. The heads of districts, and the authorities of the villages, have the audacity to tolerate them, in spite of the prohibitions of the law, and take no pains to find them out, or to denounce them to the courts of justice. Further, the mandarins of Vien regard them with indifference, and do not trouble themselves about them, but allow these abuses to exist at the very gates of the palace, without endeavoring to discover and to destroy them. Such conduct as this is a dishonor to the dignity of mandarin.

"Henceforward, all public functionaries must combine all their forces, and have the resolution to make searching and minute investigations in all the villages under their jurisdiction, by night as well as by day; and wherever they find a follower of the wicked religion of Jesus, they shall arrest him, and bring him for trial to the courts of justice. Those who denounce and cause the arrest of a priest of this iniquitous religion shall be liberally rewarded; and if we know that the officials employed are still negligent in this

important affair, not only will the heads of districts and the authorities of the villages have a heavy penalty imposed upon them, but even the mandarins of Vien will not escape without severe punishment."

You see, then, from this paper, and from the letter of Mgr. Pellerin, that the king and his mandarins believe that the Christians endeavored to gain over the Prince Hoang-bao, in order to bring about his escape. This is a great mistake, and a notable calumny, but, for all that, it might easily be an excuse for raising a cruel persecution, or rather for continuing the existing one for some time longer; it would be a specious pretext for changing the king's dispositions toward us, which have hitherto seemed to be peaceful. However that may be, neither the letter of Mgr. Pellerin, nor the decree of the mandarins of the capital, would have disturbed us much, had not the arrest of M. Schœffler fallen upon us like a thunderbolt.

It took place on the 1st of March, and I shall have to say more about it presently. About that time there were many bad reports about. It was said that a new edict had been sent to the chief mandarins, and that spies were going about the country in

search of the missionaries and the native priests. The fact was, that spies had been seen in different parts, and that two or three of them remained at Ke-vinch for several days, but it is not clearly known for what purpose. It seems as if it was to watch the movements of the rebels and our proceedings as well. As for the secret decree, it was certainly true that the king has issued one against the faith. As it was much talked about, I resolved to find out what it really was, and succeeded in doing so. In the course of last month some of our Christians obtained a copy of this terrible decree from the office of the chief mandarin of criminal justice. I give you a translation of it, not perhaps quite literal, but exactly containing its meaning.

"*City of Tua-Hien,* (*Huè.*)

"COMMANDS OF THE KING.

"The doctrine of Jesus comes from the Europeans. It forbids the worship of ancestors and the veneration of spirits: it speaks of heaven and of holy water to deceive its followers and to delude the hearts of men. The propagators of these wicked doctrines know that the laws of the state can never tolerate their existence, and there-

fore they put before the people the representation of the punishment of their Master Jesus, to persuade the ignorant to meet death without hesitation. What a fatal deception, what a strange hallucination, is this!

"Under the reign of Minh-menh this religion was strictly forbidden by several decrees, and every time that a Christian refused to abjure it he was severely punished. In the time of Thien-trì many instructions were issued for the renewal of the prohibitions against similar teaching, and no pardon was given to any Christian who remained contumacious, unless he was aged or infirm. Thus we see the great anxiety, severity, and prudence with which our holy predecessors endeavored to destroy the evil from the very time of its commencement. By the scrupulous observance of our ceremonies, together with the study of music and the best form of vestments, they arrived at the highest pitch of civilization. Uprightness is the basis of our religion, but it would soon be contaminated if the doctrines of these men of savage dispositions and brutal habits became common. When the heart is corrupted, and no pains are taken to correct it, right reason becomes obscured and falls. Therefore, to uproot evil

customs and to clear away their darkness is of the utmost importance for the morals of succeeding ages.

"We, Tu-Duc, consistently following out the system which we have always pursued, of seeing, hearing, and examining attentively whatever is necessary in all our acts, judgments, and orders, and of ascertaining with great care what it is most expedient to do, charged our ministers to make a report upon a memorial which our privy council laid before us, regarding the necessity of prohibiting the religion of Jesus.

"The advice of our ministry is that the European priests should be cast into the depths of the sea or of the rivers, in honor of the true religion; and that the Annamite priests, as well as their disciples, whether or not they are willing to trample upon the cross, should be cut in two, in order that the severity of the law may be manifest to all.

"Having given much thought to these proposals, and considering them reasonable, we have ordered the mandarins to put them in force, secretly and without any proclamation. If, therefore, any European priests shall come by stealth into our kingdom, and shall travel about the provinces to deceive and to seduce the hearts of the people, whosoever shall de-

nounce them, or deliver them into the hands of the mandarins, shall receive at once a reward of eight silver dollars, and afterward one-half of the property of those who have given shelter to the criminal, the other half being due to the royal treasury. All those, whether great or small, who have given shelter to a European, no matter whether for a short or a long time, shall be cut in two and cast into the river, excepting only children who have not arrived at the age of reason, who shall be transported to a distant place of banishment. Those who were absent, and were not aware of the shelter given to the priest in their house, shall be exempted from all punishment."

This is the secret edict.

Our dear companions, Titaud and Castex, were on the point of being arrested, but, thanks to the special protection of Divine Providence, were able to save themselves.

I now come to the case of the martyrdom of M. Schœffler, at once the most terrible and the most glorious in the annals of our mission. The remembrance of our most beloved colleague pierces my heart with most bitter regret for having lost him in this life; but, on the other hand, my soul is filled with consolation at his triumph, and great confi-

dence in his merits. I will not dwell upon the history of that part of his life which preceded his coming to that mission, since in truth I know nothing more of it than that he came from the diocese of Nancy. But from the virtues which I saw him practise, and from the excellent qualities which I discovered in him, I may assert, without fear of mistake, that his youth in France was as exemplary as his apostolate in Tongking was zealous.

You know that he arrived here toward the middle of the year 1848, when I was with M. Castex, at the end of the province of Doai. From that time, until the hour of his arrest, he was continually occupied in the study of the language, in fulfilling the duties of his ministry, or in recovering from his attacks of sickness. So great was the zeal with which he devoted himself to the study of the language, that in five or six months he was able not only to hear confessions but also to give instructions to the Christians. He began at the same time the study of the Chinese characters, which is of great use, although not absolutely necessary. For this purpose, he had copies made of all the characters in the great dictionary of Deguignes, and afterward wrote out all their meanings.

As regards his priestly functions, I desired that he should remain with me for about a year, in order that he might learn our way of exercising them; for you know how important it is for a missionary, who has just arrived in a country of which he knows nothing, to have rules for his conduct toward the native priests and Christians, and to follow the method always pursued by his older colleagues, so that all the missionaries may unite their strength and act with identity of design and uniformity of action.

M. Schœffler accompanied me in my consoling pastoral visit to Ke-Bang, in the year 1849. Before the beginning of October, he set out for the province of Xu-Doai, which was the district assigned to him. Xu-Doai contains about sixteen thousand Christians, divided into four parishes, which extend over an immense territory, partly covered with mountains and large forests. You will see, from the following annual account of his administration, what was the success of M. Schœffler as an apostle. He had two hundred baptisms of children of unbelievers, forty-one of children of Christians, and twenty-three of adults; four thousand seven hundred and seven confessions; three thousand three hundred and fifty-one commu-

nions; fifty-two administrations of the holy Viaticum; and one hundred and twenty-five of extreme unction. Is not this a glorious work for a young missionary who was suffering from fever for the greater part of the year?

Although M. Schœffler, since his arrival in these parts, had often been attacked by illness, and that so violently that no less than three times I thought he would have died in my arms, still he appeared in good health when I sent him to Doai; and he was beside himself with joy at the thought of going to so distant a country, where there were many people to whom the faith had never been preached, and for whose conversion every hour seemed to him as a hundred years.

I do not remember the precise day on which he arrived at Bau-no, the chief place of one of the two parishes of Lower Xu-Doai. There he expected to begin his apostolic ministry; but, as he thought that his journey to the city of Son-tai was known to the mandarins, by their immediately issuing a decree against the faith and its ministers, and because he was afraid of being accused of communicating with the rebels, who were then holding meetings in the northern part of the province, he remained carefully con-

cealed at Bau-no for some days, and then retired to two Christian places in the neighborhood, where he was able to exercise his zeal, although secretly and with caution.

He was still at Bau-no at the end of February, when he received my pastoral letter about the jubilee. As he had completed, about that time, with the assistance of a native priest, the ministrations necessary for those places, he thought it better to go first to open the jubilee in the parishes higher up the country, where he had not yet been, and then to return to the lower part of the province. He started, therefore, on the 1st of March, for a village about four leagues distant. There are not more than two or three pagan villages along that road, which I know very well; the rest is all mountainous and desert, with paths winding through brambles and shrubs. It was in this wild and savage tract that our beloved colleague fell into the hands of the barbarians, in the manner that I shall now relate.

On account of the wars, or, rather, the brigandage, with which those mountainous regions abound, the mandarin placed last year commissioners of country police in every district, to watch over the country at night, and to arrest suspected people. These officers

have each a party of ten or fifteen men. The commissioner of this place, together with the syndic of a neighboring village, both pagans, knew that a European had been in Bau-no for two months; and, hearing that he intended to go higher up the country, they determined to capture him. They laid snares for him along the road and placed ambushes in the thickets. Sentinels were posted in different directions; and they themselves, with some other followers, pretended to be hunting deer in the neighborhood. It was known that the pagans had some wicked designs; but it was supposed that they would only execute them at night. It was resolved therefore that M. Schœffler should set out late in the day. A native priest, vicar of the parish, went on with two disciples to prepare the house where the missionary was to lodge. When they arrived at the place where the officers were pretending to hunt, they were arrested. A linen bag containing a pyx, the silver boxes of holy oil, and other things necessary for the administration of the sacraments, were taken from them, and made the police suspect that they were followers of the European whom they were waiting for, and whose arrival was therefore probably at hand. They took them

a little way off, behind a group of thick trees, and, having bound them and left them in charge of several ruffians, they returned to the ambush where they expected their prey.

M. Schœffler, knowing nothing of what had happened, and advancing cheerfully with one of his catechists and some Christians, fell into the snare which was prepared for him. The neophytes who guided him succeeded in escaping, but he and the catechist were taken to the place where the Annamite priest and his companions were kept prisoners. At night they were all five taken before the commissioner of country police; and the worthy Annamite, declaring himself to be the chief of the disciples of M. Schœffler, used all the powers of his ingenuity, and all the treasures of his eloquence, to move the hearts of the officers and to persuade them to set his master at liberty. Besides a bar and an ounce weight of silver, which they took from M. Schœffler's purse, they asked, as the ransom of our beloved colleague, a hundred more bars of silver and one ounce of gold; that is to say, a sum equal to twelve thousand francs.*

It was impossible for him to pay it at

* Four hundred and eighty pounds sterling.

once, especially in a place like that; and his captors, who believed him to be worth many millions, would not abate a farthing of their demand. "Well," said M. Schœffler, "since you persist in requiring so large a sum for my release, at least set my four followers at liberty, for no one but they know where to obtain it." They approved of his proposal, and set free his four fellow-prisoners. Then our dear colleague, seeing that he was alone, and that no one else was compromised for his sake, rejoiced exceedingly, and asked to be taken immediately before the mandarins.

In the mean time, the good Annamite priest obtained the same night a loan of ten bars of silver, and was bringing them to the officers, with the intention of giving bills of exchange for the remainder of the sum, which they had refused to abate. But before he arrived at the village where the beloved prisoner was detained, he met some Christians who were leaving it, and from them he learned that the police who had taken him the day before regretted very much that they had released him, as they heard he was a priest, that they had secretly placed men all round the village, in order to arrest him again, and to take from him

whatever money he had; not meaning to set free the missionary, whom they had resolved to make over to the mandarins for the sake of the reward of the thirty bars of silver which was promised by the king. On the receipt of this intelligence the Annamite priest at once took to flight; and he did wisely, for he would undoubtedly have been seized and robbed by those ruffians. M. Schœffler would not have been saved, his sorrow would have been increased, as well as the difficulties of his position, and the mission would have had to mourn the further loss of a priest of the country. Thus all hope of ransoming M. Schœffler fell to the ground. He himself, afraid of losing this opportunity of suffering for the love of Jesus Christ, and of gaining the palm of martyrdom, was very urgent with his captors that they should hand him over to the mandarins without delay. His request was granted on the evening of the 2d of March. Such, gentlemen and dear brethren, are the principal particulars of the arrest of M. Schœffler.

When he was consigned to the chief mandarins of the province, he was submitted to an examination in their presence, that they might discover his name, country, and rank,

the purpose for which he had come, what he had done since his arrival, and the places where he had lived or passed through. They also asked him to whom the property found with him belonged, and if he knew, before coming to that country, that the Christian religion was strictly prohibited in it. Our beloved companion replied that his name was Augustine; that he was a native of Nancy, in France, a Catholic priest, of the age of twenty-nine years; that he had come there to preach the gospel, and that since his arrival he had done so whenever he could; that he knew very well, even before he left France, that the Catholic religion was strictly prohibited in that kingdom, but that that was the principal reason of his coming to it rather than to any other; that since his arrival, he had passed through many provinces, and been lodged in many houses, that he did not remember the names of many of them, and that he would never denounce to the mandarins those which had not escaped his memory. The next day, which was the 5th of March, they put the same questions to him, and he gave the same answers. The chief mandarin immediately wrote and despatched a report of the affair to the king, which contained a some-

what romantic account of the arrest of our colleague. You will not be surprised at that, gentlemen, for you know how the mandarins prefer plausibility to truth; besides, they very likely were not acquainted with what really happened. With this report they sent the sentence of death, pronounced by the chief mandarin, and concluded in the following terms:—

"Having taken counsel with the two chief officials of the civil and criminal courts, we have pronounced the following sentence:—

"Ser Ao-tu-dinh (Augustine) is a European, who, in spite of the prohibitions of the laws, has had the audacity to enter this kingdom, and to travel about it, for the purpose of preaching his religion and seducing and deceiving the people, as was clearly proved against him at his trial. Therefore, according to the king's decree, M. Augustine is condemned to be beheaded, and to be cast into the waters of the sea or the rivers, as an example and warning to the people. The wicked man is so careful of those whom he has instructed, and who have given him shelter in their houses, that, although he has been examined several times, he obstinately persists in refusing to give up their names. The officer who arrested him was not able to

give any information on the subject; but it is evident that any one who investigated the case would find that a great many persons are concerned in it. Therefore we request, according to the report of the privy council, that no further researches be made about it. With regard to the authorities, and the other persons who discovered and captured this priest, we request for them the reward of three hundred ounces of silver promised in the king's decree. Also, the mandarin of the soldiers, who directed the search for him, seems to us deserving of praise and remuneration. We await the commands of his majesty, and shall conform ourselves entirely to them. Lastly, we request that the things taken from the prisoner may be burned.

"This is the result of the trial, and our sentence; and having thus submitted the whole affair to his majesty, we prostrate ourselves before him, and await his commands.

"Fourth year of Tu-Duc,
"Twenty-eighth day of the second month (March 30)."

After this time our beloved confrère was not examined any more, nor did he receive any blows with rods, or the honors of the

cage, as was the case with M. Charrier. He was confined in the prison of those condemned to death, in company with them, with a cangue on his neck, and chains on his feet, both day and night. Those who know any thing of Annamite prisons, and of their inmates, will be able to understand the pain he must have suffered. How terrible a punishment for a European priest, to find himself alone, six thousand leagues from his own country, in a loathsome prison, covered with disgusting insects, in the midst of wicked pagans, who regard him as a sort of wild beast, who make game of his innocence, weary him with absurd questions, and continually offend his ears with expressions of indecency! His neck galled by the collar, and his feet by the chains, without a friend by whose conversation he can relieve his sufferings, without a single creature to whom he can say a word to lessen the bitterness of his heart! M. Schœffler always appeared cheerful, and contented with his lot. In truth, when considered with the eyes of faith, it is the most glorious and the happiest that a missionary can hope for; and we may well believe that our Divine Master, who chose that he should drink the chalice of His

bitterness, fortified him also with the unction of his grace.

On our part, we did all we could to alleviate the sufferings of his captivity. As soon as I heard of his arrest, which I only did after he had been delivered to the chief mandarin, I despatched one of my Christians with a letter of consolation, and money to provide him with necessaries, and to enable him to gain over by presents the good will of the mandarins. My messenger was able to convey the letter to him, to see him, and to be seen by him, but did not succeed in speaking with him. He also obtained his separation from the other prisoners, and had him placed in a room belonging to the jailer, near the prison. There M. Schœffler tranquilly remained, breathing purer air, and not being fettered during the daytime; he was also allowed to walk in the court-yard, and to amuse himself by talking to the soldiers on guard, who showed him great civility and respect. His condition was certainly improved, but he was most carefully watched, as the chief mandarin had strictly forbidden any strangers to be allowed to speak to him. Nevertheless, one of his catechists succeeded in obtaining access to the court-yard in the disguise of a soldier. The master and his

disciple took care only to look at each other stealthily, and only to converse by signs; but fearing lest the mute eloquence of their conversation should prove too much for their feelings, they separated, to prevent the bystanders from noticing their emotion. My messenger went several times to the jailer's house, but he was unable to hold any communication with M. Schœffler except by looks. A good Christian obtained leave from an officer on guard to salute the prisoner, and to bring him a present of some fruit; but being touched at seeing him, and beginning to weep, he was perceived by the chief mandarin, who happened to be passing through the court-yard, and who immediately gave the officer a severe reprimand, and ordered him to be changed; he then repeated his command that no Christian should be admitted. In spite of all his precautions, however, an Annamite priest succeeded in getting in, and hearing the confession of the prisoner.

The royal decree of the 30th day of the second month, concerning M. Schœffler, reached the capital on the 11th of April. It ran as follows:—

(*Red Seal.*) "Having seen the report made to us of the arrest of a European priest in

the province of Son-tai, we desire our ministers to examine it and to despatch our reply to the governor of the said province, in order that he may execute our commands, in concert with the civil and criminal courts.

"The laws of the kingdom, published to instruct the people and to inspire them with fear, strictly forbid the religion of Jesus; nevertheless, one M. Augustine, a priest, has ventured to enter our states secretly for the purpose of preaching it, and thus seducing and deceiving the people. When he was arrested he made a full confession of the fact. Let M. Augustine therefore be beheaded immediately, and be thrown into the river, according to the law for the destruction of the wicked; and let every one conform himself to our former decrees on this subject."

According to this decree, M. Schœffler should have been executed immediately, but this was not done. The chief mandarin had the painful cangue taken off him, and a lighter chain substituted for it; he then took him out of the house of the jailer and brought him to his own palace. There he had more liberty, and was allowed to walk in the court-yards as much as he pleased. The bar of silver, and the rest of the money which had been found on him, were ex-

pended by the mandarin in providing him with proper food. This magistrate often conversed with him, and professed great esteem and respect for him, treating him with great courtesy, and expressing sorrow at seeing him reduced to such a condition. Still he was not allowed to speak to any one, and the strictness of this surveillance was no doubt the reason why he did not write at all to us. He was, however, able to receive many letters, both of ours and of those which came for him from Europe, and they must have given him much consolation and encouragement, as they were all, and mine especially, written for that purpose. But perhaps, on the other hand, they may have pained him by bringing before him our grief at his loss, our sórrow for his sufferings, and our regret that we could not take his place, or at least share with him the glory of martyrdom. That palm, however, was reserved for him alone, and you shall now hear how soon he obtained it.

It was on the 1st of this month of May—the beautiful month of Mary—that he obtained this great happiness. The following are the particulars of this glorious event, gathered partly from the testimony of a Christian, who was an eye-witness of it, and

partly from a letter of the parish priest of the place where he suffered. About noon the chief mandarin ordered out two regiments, and a detachment of elephants, horses, guns, and every sort of arms, as if to set out on an expedition. The guns were to be loaded, and the soldiers armed as for an assault. Every one supposed that the chief mandarin was going to attack a band of rebels, or to search for some den of assassins; but, in reality, all these preparations were made for the purpose of taking out M. Schœffler to execution. The chief mandarin, fearing lest the Christians should rise on this sorrowful occasion, and attempt to rescue the missionary, made that parade of soldiers, to intimidate them, and gave out that it was for another purpose.

When he ordered M. Schœffler to be brought out, all the officers of the mandarins and all the prisoners showed signs of grief: they had had time to become acquainted with him, and his virtues had won their love. M. Schœffler, on the contrary, when he heard that the time for him to do battle had arrived, was filled with an exceeding joy: he threw off his sandals immediately, in order that he might go out the more quickly and readily to die. The chief mandarin, who feared a

rising, remained on the terrace, with a regiment of armed soldiers around him.

When they left the city they proceeded to the place of execution in the following order. A few steps in front of our beloved colleague walked a soldier, carrying like a standard a placard, in which was written in large letters,—

"PROCLAMATION.

"M. Augustine, a European priest, has dared, in spite of the prohibitions of the religion of Jesus, to come secretly into the kingdom and preach it to deceive the people. On his arrest he confessed the whole. His guilt is clear. He is condemned to be beheaded and thrown into the river.

"Fourth year of Tu-Duc.
"Fifth day of the second month."

Eight soldiers, sabre in hand, walked beside M. Schœffler. He was preceded by two companies of fifty armed men each, half lancers and half fusiliers, who walked alternately in two lines, and two elephants formed the rear-guard. The hero of the faith proceeded in triumph in the midst of this imposing escort, with smiling countenance and head erect, carrying his chain in one hand,

and repeating prayers with fervor. What a beautiful sight is the death of the martyr! The greater part of the immense multitude which was assembled was filled with astonishment. "Did you ever see such a hero?" the pagans said to each other. "He goes to death as eagerly as others to a festival. What courage, to show no sign of fear! How beautiful he is! What goodness and sweetness is written on his countenance! Why does our king put such men to death?" Still there were some ruffians present who loaded him with insulting and derisive words. Alas that men should be everywhere the same! —some feeling and honest souls, who are touched by the sight of virtue under persecution, and others whose perverseness it only enrages and excites to fury.

When the martyr arrived at the place of execution, he knelt down for a few moments, and offered his life in sacrifice to God; he took hold of the crucifix which he had brought with him, and kissed it three times with great tenderness. At the bidding of the executioner, he drew aside his tunic, and laid his neck bare, with an air of unspeakable grace. When the executioner had bound his hands behind his back, and made him kneel down again, he raised his eyes to heaven, and

said, "Now, do thine office quickly." "What does he say? what does he say?" asked the officer who presided. "He says," replied the executioner, "that I must make haste." "Not yet, not yet," interrupted the mandarin; "wait for the signal from the cymbals, and do not strike until it sounds the third time." The solemn hour was now come, at which our beloved colleague and affectionate friend was to ascend to heaven. He was surrounded by three rows of soldiers, like a triple circle of iron; the first row carried drawn sabres, the second muskets, and the third lances raised. The sound of the cymbal was heard, and the scimitar descended upon the victim's neck; but the hand of the executioner trembled, so that three blows were needed to separate the head, and even then he was obliged to complete the work with a saw.

The spectators were almost all pagans, as there are very few Christians in Son-tai; besides, as they lived in distant villages, they knew nothing of the time of execution. However, the head had scarcely fallen, when the multitude, instead of going hastily away as they generally do after an execution, ran eagerly forward to collect the martyr's blood. The people, by some wonderful instinct,

understood for once that the sufferer was not a criminal, but a hero, an illustrious victim of tyranny, a saint in whom every thing was worthy of respect, and who would exercise a beneficial influence over all. Thus, although they were all pagans, they emulated each other in obtaining his clothes, his turban, and even the rope with which his hands were tied; but as these were not enough for all, they were torn into a thousand pieces, that every one might possess some relic of him. Many pulled up the grass which was steeped in his blood, and others dipped pieces of paper into it.

There was one pagan, a subaltern mandarin, who brought with him a white silk dress and two yards of linen, and when the time of execution arrived, threw them down near the martyr, hoping that some drops of his blood would fall upon them. The martyr, supposing them to belong to a Christian, rolled them up and placed them near his heart. When the mandarin who presided over the execution saw what the subaltern had done, he ordered several blows with the rod to be given him; but he was soon rewarded by receiving his linen and silk, crimsoned with the blood of our venerable colleague.

When the execution was over, the headsman took the head to throw into the river which runs round the ramparts of the city. As the hair was too short, he carried it by the beard, but, that coming off, it rolled down into the mud. A Christian who was following immediately picked it up, and, drying it carefully with his clothes, wished to carry it away, but the executioner took it from him, and, getting into a boat, pulled out into the middle of the river, and threw in the head of the holy martyr. The river is very wide there, and must be very deep, for our Christians could not find the relic, although they dragged for it for several nights. It is thought, however, that it was taken out of the river by the pagans, who are keeping it secretly with respect, in the hope that it will bring them good luck, or perhaps with the intention of selling it to us some day for a large sum of money. The body of M. Schœffler was put by the Christians into a beautiful coffin prepared beforehand, and buried in the place where he died. A guard of soldiers was set over it for the rest of that day and the following night. On the night of the 2d of May, after the guard was withdrawn, our converts disinterred the martyr's body, and carried it away by stealth to a neighboring

Christian village, where they buried it as honorably as they could, in the house of the mayor, who is himself a Christian.

Fourth year of Tu-Duc.

First day of the third month.

Your most humble and devoted servant,

PETER ANDREW, Bishop of Acanthus,

Vic. Ap. of Western Tongking.

ARTICLE II.

Letter of the same Prelate about the glorious martyrdom of M. Bonnard.

GENTLEMEN AND DEAR CONFRÈRE:—

Since I have been in Tongking, I have sent to France the account of many circumstances which are as glorious for the faith as they are edifying to pious souls. But to-day I begin the relation of an event of the utmost interest to the whole Church,—I mean the martyrdom of our beloved countryman, M. John Louis Bonnard.

He was born at S. Cristot-en-Sarret, on the 1st of May, 1824, and had the happiness to be brought up in that religious spirit which is hereditary in his family. I have often heard him speak of the true piety and lively faith of his parents, and of the examples of

virtue and devotion which they gave him from his earliest infancy.

About the time that he completed his tenth year, his vocation to the priesthood became apparent; at the age of twenty-two, he came to the seminary of our society from that of Lyons, and there, after finishing his course of theology, he was ordained priest by Mgr. Sibour, Archbishop of Paris. Two months later, he embarked at Nantes in the "Archbishop Affre," and arrived here, to his great joy, about Easter, 1850, at the time that the cholera morbus was spreading desolation around us.

He devoted himself eagerly to the study of the Annamite language, as he was impatient to begin the exercise of his sacred ministry, and so rapid was the progress he made, that by the end of the year 1850, he was able to hear confessions and to begin to teach Christian doctrine in church. I kept him with me until the end of the April of last year, in order that he might learn our ways and become acquainted with the members and circumstances of the mission. He lived with me as a son would with his father, and during that time I had the opportunity of knowing and admiring the sweetness of his character, his perfect obedience, his fer-

vent zeal, his profound humility, his frank and candid simplicity, his complete resignation and filial abandonment of himself into the hands of Divine Providence. From what I saw of the beauty of his soul, I am sure that it was never disturbed by ill-regulated movements or passions.

About the end of April, I sent him to the village of Ke-Bang, directing him to take charge of the parish of that name, and also of that of Ke-tring. Was it not a good thing to give to one native of Lyons the inheritance left by another?* After that time I only saw him twice, but, as he did not live very far from my residence, we often communicated with each other by letter. In a very short time he won the love of his Christians, and loved them most tenderly himself.

After he had given the spiritual exercises in Ke-Bang, with immense fruit, he went to take charge of the little congregation of Boi-Xuien, where there are not more than fifteen Christian families, composing at most one-fourth of the population. It was there that he was arrested, on the 21st of March of this year, 1852, in consequence of a denunciation made against him to the Vice-Prefect of the

* This district belonged for nine years to M. Charrier, of the diocese of Lyons.

neighborhood by a pagan mandarin who had been deposed from office. But let us leave M. Bonnard to relate for himself what took place on that occasion.

"On the 21st of March, [he says in his letter to me on the 2d of April,] toward nine o'clock in the morning, I was baptizing about five-and-twenty children, when, before the end of the ceremony, a mandarin entered the village, with his escort, and surprised me, before any one could run and give me notice. My own people, in the wildest haste, tore from me, rather than took off, my cotta and stole, and I went out. They wished me to cross a large piece of water; but I saw that it was surrounded by armed men. I found another way out, which appeared free; and, running across the lake, with the water up to my waist, I got into a field of rice, stumbling, in my hurry, at every step. My catechist, named Kim, followed me. We did not know which way to fly, but we thought we should be safe if we could reach the Christian village of Doug-doi. However, we were prevented from doing so, by finding ourselves surrounded by a large detachment of soldiers. They seized me, and bound me so tightly that my hands swelled immediately from the pressure. I begged them to loosen

the cord; but, as they refused to do so, I resigned myself to it, without saying more.

"My catechist, Kim, the only one who, in the general confusion, had followed me, was arrested at the same time. My pupil Ba, who used to serve my mass, tried to get through the soldiers and escape; but he, also, was taken. It was the goodness of God which put it into my head to leave the village: there was no hiding-place prepared in it; so that, if I had remained there, I should have been taken all the same, together with my followers and property, and the village itself would have been completely sacked.

"You must know that I was taken to the office of the sub-prefect all covered with mud and with my clothes wet through. On my way there, we walked very quickly for some time, until, as my feet were bleeding and I felt myself getting faint, I wished to go slower; and, turning to my guards, I said, with a smile, 'Let those of you who are pressed for time go on before: I am not in such a hurry to get there.' They then allowed me to proceed at my own pace. The people of every place we passed came out to look at us. When we arrived at the office, I saw my pupil Ba, with his hands tied; and thus I became acquainted with his arrest.

"I learned what had happened the same evening, and immediately despatched my agent, with six bars of silver, to see if he could obtain the liberation at least of the two young Tongkinese. He reached the office of the sub-prefect the same night; but neither he nor the other men whom Father Thao sent for the same purpose were able to get into the house of the mandarin: the gates were all shut, and no one would open them." The mandarin, in the excess of his joy, spent the night in drinking and play, with the informer, and, the next morning, took our colleague and his companions, in chains, to the chief city of the province, where he made them over to the governor. But let us again leave the relation of what happened to the principal person who was concerned in it.

"At the office of the sub-prefect, I was submitted to a preliminary examination, and I was asked the following questions:—What is your name? How old are you? How long have you been in the country? What places have you passed through? How did you get to Boi-Xuien? I replied to the first three questions in a way that satisfied my examiners; but I said it was of no use to put the last two to me, for that I could not conscientiously answer them. My catechist

made the same answer, and they accordingly put a large collar upon each of us. We passed the night together, in a room open to the air, in the midst of the soldiers, who lent me a bed of straw.

"I feared nothing for myself; but I felt great anxiety about my young companions. I asked if it would be possible to ransom them; but a mandarin, who seemed more amenable than the others, answered that it would not. Of necessity, therefore, we gave up the idea, and placed ourselves in the hands of God, saying together, His will be done. The following morning, they took us to the chief place of the province. I went in a chair, carried by bearers, wearing the cangue, but my companions were obliged to go on foot. During the journey, I repeatedly made the offering of my life to the Lord, reminding myself of Jesus seized and bound in the garden of Olives and taken first from court to court, and finally to death. The people came from all parts to see the European priest. When we reached the city, we were placed, with our backs to a column in the hall where notices are published, in the midst of an immense crowd, who pressed round us to enjoy the sight better. I looked in every direction, to see if I could make out any

Christians among them; but I did not recognise any, although there must have been several.

"When we had been there about half an hour, we were taken for ten minutes before the chief mandarin; but he did not speak to us. We were then conducted to the prison. I have with me my rosary, medal, and cross, which, with my collar and chains, make up a treasure so precious, that I would not change it for all the riches of the first monarch in the world. The subaltern mandarins wished to take away my little cross; but I made so firm a resistance, that I succeeded, with the help of a respectable man who took my part, in retaining possession of it."

The mandarin of the sub-prefect's department, who is a prince of royal blood, when he handed over our confrère to the governer of the province, gave in also a report of the circumstances of his arrest. According to his account, he took out nine battalions, with all the ushers and secretaries of his office, on the perilous expedition! An army of perhaps five hundred men, to arrest one who was unarmed and defenceless! I shall not take the trouble to translate the document, as it contains romance rather than history.

As soon as I heard that my companion was

in the hands of the chief mandarin, I sent my agent to the city, to try to mitigate by presents of money the hardships of his position and that of his fellow-prisoners. I also sent him the following letter, to console him. "Your arrest," I said, "has, humanly speaking, given me great pain, for it is a great sorrow to me to lose you just when you were able to do so much for the mission. It is well for you that I perceive that you are the beloved one of the God of martyrs; for otherwise I should have been inclined to reproach you. Why did you leave the great village of Ke-Bang, where your labors were so extensive, to entangle yourself in that labyrinth at Boi-Xuien? Was not the harvest rich enough for you, where the sheaves were so plentiful and so weighty and the ears so full of the finest corn, where the wine which produces virtue flowed so abundantly from the wine-presses of the heavenly Father of our family? Why, I repeat, did you leave that fruitful vineyard, and that field which the Lord was enriching with so many blessings? But I do not mean to reproach you. God has wished that it should be so; you will gain heaven by it, and he will gain glory for himself and for his Church. I am only sorry that I am not with you, that I too might end my life by a glorious martyrdom. I should rather say that I am

not only sorry, but jealous at seeing you set out before me for our heavenly home by the shortest and surest way, while I remain here on this tempestuous sea, without knowing when I shall get into my port, and without even being sure that I shall reach it at all. Ought not I, your bishop, an old soldier, who have been fighting in this foreign land for twenty years, without counting the three years of my first struggles in my own country, —ought not I to have the palm before you? How dare you supplant me? But I pardon you, because such is the will of God, who sees in you a fruit ripe for heaven and hastens immediately to gather it. I, older as I am, and more laden than you with sin, must do longer penance upon earth. I pardon you, also, in the firm hope that in paradise you will be a new and zealous protector of our mission, and that you will obtain by your prayers that, sooner or later, I may be called thither too.

"Go then in peace, beloved child of Providence, go to the enjoyment of the triumph which awaits you. I am filled with wonder and admiration at seeing you chosen thus early to fight the battle of the Christian hero, a battle as hard as it is illustrious. I confess that I envy you, but it is with an envy of

love, with a jealousy of affection. It appears certain that you will be condemned to death: prepare, then, to meet it as best you can. Oh, how happy you are, in that the days of your pilgrimage on earth are so near their completion! Soon you will go to rejoin the Bories, the Cornays, the Schœfflers, the other apostles and martyrs, of this mission! Oh, how joyfully will they welcome you to their glorious company!"

A few days after writing this letter I sent Father Tinh, an old confessor of the faith, to give him the grace of the sacraments. You can imagine what comfort and consolation they must have given him. On Good Friday he wrote to me, "Yesterday, as soon as I had made my confession, I had the great happiness of receiving the holy Communion. It is a long time since I have felt such joy at the possession of the King of Angels. One really must be in prison, in chains, and with a collar round one's neck, to be able to say, How sweet it is to suffer somewhat for Him who has loved us so much! My two young men, and two other prisoners, had the same happiness. I have received your precious letter, and have read it again and again, with the greatest pleasure and profit to my soul. As for my journey to Boi-Xuien, it was made

almost in spite of myself. I should have had to make difficulties, to be excused in the eyes of the Christians, who asked it so eagerly. I console myself with the thought that it was the will of God: and I feel greater joy in my lot than the most fortunate man in the world could in the most thriving prosperity. My cangue and chain are heavy; but do you suppose that I complain of that? No! I rather rejoice, because I remember that the Cross of Jesus was heavier than my cangue, and his chains more difficult to bear than mine; and I count myself happy in being able to call myself, like S. Paul, *vinctus in Christo*, bound in Christ, a happiness which I have desired from infancy. Now, it seems that God has heard me, and I bless and thank him with my whole soul for the gift which in spite of my unworthiness he is giving me.

"Nevertheless, I feel sorrow when I think of the pain which my imprisonment must give you, and of the evils which may follow from it. Besides, the sufferings of my dear fellow-prisoners cut me to the heart, and often cause me to shed tears of compassion for them. Father, I myself am still young, and I could have wished to help you, and to take care of those sweet converts whom I love so much, for a while longer, before

shedding my blood for them. But God has not thought me worthy of it; his will be done. I trust myself entirely to his goodness, and if flesh and blood are sometimes afflicted, the agony of Jesus in the garden of Olives restores my patience and my courage, and enables me to bear with joy what his love puts before me. I feel happy at suffering: I would even wish to suffer more, in expiation of the many sins which I have committed. I am almost tempted to complain of your lordship; for your anxiety for me, and the affection of the Christians, remove many of those sufferings of my imprisonment which are so dear to me. I am much touched and moved by the kindness which is thus shown me, nor can I ever forget it. Continue, my lord, to write to me as much as you can, for your letters, and those of all our friends, are like a soothing balm, which gives comfort to my heart. How happy I was to work under your paternal direction, and to live with such good companions! But if I go before you to heaven, I will do all in my power to draw you after me."

At the beginning of their imprisonment, our confessors were much troubled by the visits which were made to them from morning till night, but afterward no one was ad-

mitted. "I am quite alone," M. Bonnard wrote to me, "and I avail myself of that advantage to give myself to meditation on the sufferings of Jesus, and to prepare for death. Our life is monotonous; we have but little to bear from the soldiers, for they love us, and are inclined to do what they can to please us. I am much pleased with those who are about me; they would not venture to do any thing to annoy me. I go from time to time to see my two young men, because, as I am not afraid of anybody, it is easier for me to go to them than for them to come to me. Thus, when I have finished my office, said some prayers, and made some spiritual exercise, I find the time has passed quickly. The wife of the chief mandarin came to see me, with her son; we had a long conversation, and they expressed great esteem for me, and much concern for my position."

This was the way in which our beloved prisoner lived while his sentence was being prepared. He was subjected, together with his companions, to the examinations commanded by the law. These were four in number, the particulars of which you shall have in the words of the dear martyr himself.

"In the first examination they put to me the usual questions. 'What is your name?'

'My Annamite name is Huong, and my surname Bonnard.' They were nearly half an hour trying to pronounce it, and after all they did not succeed, but put it down as Bona. 'How old are you?' 'Twenty-nine.' 'From what country are you?' 'From France.' 'How long have you been here?' 'Two years.' 'How did you come?' 'In a French ship to Macao, and thence to the coast of Annam in a Chinese boat.' 'Where did you land?' 'At a place the name of which I cannot remember.' 'Where have you lived up to the day of your arrest?' 'In many places; I cannot remember them all; but if I did, I should not tell you.' 'Why did you go to Boi-Xuien?' 'On particular business, without intending to stay there.' 'What house did you lodge at?' 'I cannot tell.'

"They often repeated questions of the same sort, to find out where I had been, and in what places I had been taken in, threatening to beat me if I persisted in withholding the information. 'Strike me as much as you please,' I answered them, fearlessly; 'but do not hope to get out of me a single word that would injure the Christians. I came here to serve them till death, and you deceive yourselves entirely if you think to make me say any thing against my conscience.' 'We do not wish to do any harm to the Christians,' they replied. 'If that

is the case,' I rejoined, 'why do you ask me where I lodged?' Not being able to answer, they smiled, and said, 'Well, then, will you trample on the cross? If you do that, you shall be sent back to Europe; if not, you shall be beaten and condemned to death.' 'I have told you already that I am not afraid either of being beaten or of dying. I am quite ready; but do not expect that I shall ever stoop to so base a crime. I did not come here to deny my faith, or to give a bad example to the Christians.' When they heard that they were silent.

"At the second examination, which took place the next day, the same questions were repeated. I replied that I had nothing to add to what I had said the day before, as I had then told every thing. The judges seemed to be of the same opinion; but I heard them say to each other, 'What more can we ask him?'

"The third time my catechist Kim was with me. The mandarins again asked the names of the places where I had been, and of the houses where I had lodged. 'I have left all that was dear to me in Europe,' I answered, 'to bring salvation to your countrymen, and not to injure them; and if I, who am a stranger, love the people of this country so much that I would not say any thing that might compromise them, ought not you much more, who

are their magistrates and fathers, to avoid asking any questions which might do them an injury?' I also said, as M. Charrier did on a similar occasion, 'If I had been arrested in another province, would you wish me to say that I had lived in this one? and if I did so, would you be pleased with me?'*

"When my catechist was examined, he began to tell his own story; but he was interrupted at every word, and pressed with threats, so that the poor young man, who had received twenty blows with the rod the day before, became frightened, and was unable to continue. As I feared much for him, I raised my voice as in anger, and commanded the judges to be silent. 'It is necessary,' they said to me, 'that we should do our duty.' 'Your duty!' I replied; 'I know it as well as you do, and I know that those questions are not necessary.' Then lowering my voice, I reminded them of the effect which their conduct would have upon the people, adding, 'If you want to save him from great wrong and yourselves from a great deal of annoyance, draw up your report to the king like wise and prudent men. Do

* The mandarins and the mayors of the villages are obliged, under penalty, to give reasons for every arrest that may take place in their district, because it presupposes a want of due vigilance on their part.

you not see that if you beat these young men you will expose them to the danger of telling lies, to the ruin of many innocent persons?' The mandarins listened to me with great attention, and praised the way in which I spoke their language, saying to each other, 'He must have been here a long time.' Then turning to the youth, they ended by saying, 'Consult with the Father, and give us your answers, that we may bring the whole affair to a conclusion.' The sitting being thus ended, I made my catechist write down his whole story, so that he might always have before him materials for safe and accurate replies.

"The fourth examination was only a repetition of the former ones. The judges made me write a few lines in French to send to the king. They contained merely a short declaration of my name, age, country, and profession. In the course of all these examinations I have had full proof of the efficacy of the words of Jesus Christ to his disciples, Take no thought how you shall answer the princes of this world: the Holy Ghost shall answer by your mouth. In truth, I have experienced no difficulty and felt no fear, and I have spoken Annamite more easily and readily than I was ever able to do before.

"I have taken great pains to encourage my two young men, and to support them as well as I could under all circumstances. Both the one and the other are full of joy at their sufferings, and inflamed with the desire of dying martyrs. I have a very special affection for them; I have done all I can to lighten their punishment, and I divide with them in a brotherly way every little gift which I receive from the charity of the Christians. They were summoned to three special examinations; at the first they each received twenty blows with the rod, because they refused to give the names of the villages where I had lodged. My catechist Kim drew a cross before him while he was being beaten, in order that the sight of it might remind him of the sufferings of Jesus Christ. At the second examination he got for persisting in his refusal five more blows, which he told me hurt him more than the previous five-and-twenty. This dear child, when under the rod, invoked aloud the most holy names of Jesus and Mary, and their sweetness, ever consoling in sorrow, strengthened the firmness of his resolution. In the course of the third examination the mandarins put before the two confessors a broken statue, which they said was a Christ which had been

taken from the Dominicans. It was about as big as a child of twelve years old, and had lost the arms and half of the head. The judges wished them to kiss it, but as they did not know whether it was an image of Christ or an idol, they refused, and as it was being taken away two or three rats ran out of its body, in the sight of the whole court.

"The fervor of these two youths edifies me very much: they have courageously confessed the faith. The mandarins, out of compassion, wished to say in their report that they had trampled on the cross, but they contradicted it, and insisted on the insertion of their formal declaration, that they repudiated all apostasy, and asked to be put to death. This touching generosity rejoiced me greatly.

"My catechist Kim has had put into the report to the king that his business was to accompany me wherever the administration of the sacraments required my presence. I fear lest this dear child should not have strength to bear the burden which his zealous fervor has imposed upon him. I once reproved him, and said that he had taken too much upon himself, but he answered with a smile, How happy I should be to shed my blood with you for Jesus Christ! I had

always loved him for his zeal and gentleness, but the beauty of his soul, which his imprisonment has brought out, has made him more than doubly dear. He seems an angel rather than a man; so think all those who are about us, for no one who sees his generous and cheerful disposition can help loving him.

"My disciple Ba is more silent. The day on which we were to make our declarations we were advised to pretend that we had a fever, to save ourselves from being beaten. This dear boy determined to take the advice, and came to the court all trembling, and as if hardly able to drag his legs after him. He sat down quite fatigued and pale, as if he felt very ill. They hastened to make him sign his declaration, and sent him back again. Pray to Jesus and Mary that they may give these two combatants strength to endure whatever sufferings Providence has still in store for them. I recommend them, and also myself, to your prayers with all my heart."

You see, my dear friend, that the mandarins show some kindness to their poor prisoners; thanks perhaps to the seasonable sum of money which we have distributed among them. When the examinations were over,

the chief mandarin sent in his report to the king: the following extracts contain the most important particulars of it.

"Having examined these three prisoners in full court, I found that one of them, a priest of the religion of Jesus, was undoubtedly a European. His nose is long, his beard thick, his hair short, his eyes yellow, and his complexion of a pale white. He says that his name is Bona, and that he is a Frenchman, of the age of twenty-nine. With a passport from a great mandarin of his own country, he came to Macao in a French ship about two years ago. A month later he again embarked in a Chinese ship for this kingdom, intending to go through the provinces, and preach in them the law of his God. On reaching the Annamite coast he found a fishing-boat, in which were two men, who secretly made the sign of the cross. By this he knew that they were Christians, and went with them; they landed him under cover of the night, and took him from one place to another along the shore. . . . He is not acquainted with the Chinese alphabet, and introduces into his conversation many European words, without explaining their meaning; in short, he is altogether a different sort of being from ourselves. He has

always refused to say where he landed, what places he has visited, in what houses he received shelter, and who were seduced and deceived by him. We examined him on these points two or three times, but were never able to extract any sort of confession from him. He was firm as a rock, and all our power is of no avail. No further examination is necessary: he is a European barbarian, a great criminal; let him be condemned to death."

After this, the mandarin goes on to speak of the two young companions of our beloved confrère, exaggerating their story, and concluding as follows:—"They have always refused to tell us the places through which the prisoner Bona passed, the villages which received him, or the houses in which he was concealed. One might as well try to open mouths of iron. They have also refused to trample on the cross, and demand to be put to death. We shall, however, examine their case further, and, when we have determined on their sentence, we shall submit it to his majesty."

The chief mandarin sent this report to the king on the 5th of April, and on the 20th the answer returned, entirely confirming the sentence of death against M. Bonnard. But,

before I speak of its being carried into effect, I must give you an idea of the position in which this event placed us.

When M. Bonnard was arrested, our community at Vinh-tri consisted of three Europeans, M. Legrand, who helps me to write and to read my letters, which I find difficult on account of the weakness of my sight, M. Charbonier, lately returned from Lactò, where fever had attacked him while in the exercise of his ministry, and myself. You know that Vinh-tri is considered here, as it were, the nest of the Europeans, and the head-quarters of apostolic works. It is not far from the chief town of the province, where M. Bonnard was imprisoned. We were in great fear, both for ourselves and our community, which a decree of the chief mandarin, published in every part of the province, greatly contributed to increase. Twice we took to flight, in consequence of false alarms. On Easter-day we said mass an hour after midnight, and took refuge on board some boats for the rest of the day. The storm threatened to break over us, and we all held ourselves in readiness.

After our venerable prisoner received sentence, his condition changed for the better: his two disciples were brought back to his

prison: he received the Breviary and the Imitation of Jesus Christ, which we sent him: the Christians were able to see and converse with him, without much difficulty, and he was allowed to write several letters and to receive almost all that we sent. He certainly did not need any exhortations of ours, to run his noble and glorious course courageously to the end: his fervent piety and lively faith, together with the help of the grace which dwelt within him, were more than sufficient to conduct him safely through the struggle. Nevertheless, the mutual encouragement and the farewells which we sent him were exceedingly grateful to him, and we felt great consolation in being able to pour into his soul the soothing balm of our affection. But his greatest satisfaction in his imprisonment was, to be able to make his confession four times, and to receive the most holy Eucharist six times, the last of which was the Viaticum, given him about two hours before the execution of his sentence. Thus the adorable Body and Blood of Jesus Christ were the last food that he took on earth.

The month of April was drawing near its close, and the royal decree could not be delayed much longer, when the beloved prisoner

wrote me a long letter, recommending several persons to me, and especially his parents, to whom he begged me to send something belonging to him, which I shall take care to do as soon as possible. He showed great anxiety for his companions. "Their fervor," he exclaimed, "gives me great edification; but I think a great deal of what their future will be. Who will support them when I am with them no more? They understand this themselves, and say to me, 'We should be lucky if we could suffer with you. What will become of us when you leave us, unless we follow you directly?' I console them by saying that you will take care to support them. I beg, therefore, that you will do what you can to make their position easier, as far as is in your power.

"As this is, perhaps, the last time that I shall write to you, allow me, my dear lord and good Father, to throw myself at your feet, to ask your benediction. If I have ever given offence to your lordship, or to any of my colleagues, during the time that I have served the mission, I beseech you to pardon me; and be sure that I shall never forget you." This was written on the 22d of April; and on the 25th and 27th I sent to him letters to the following effect:—

"Be very sure, my dearest friend, that all your wishes and charges shall be scrupulously fulfilled. I will take especial care of your beloved companions in captivity, and of every one else whom you love. You ask my pardon; and I hardly know how to grant it, for you have never offended me in any thing. You know how I have always loved you; and now I love you more than ever. As for my blessing, I gave it you when you first came to the mission, and it has remained with you hitherto, and will be your support until you come to eternity. Yes, I gave you my blessing when I gave you the beautiful name of *Co-huong*, that is, father of home, father of incense, father of perfume; for *huong* means all these things. Now, the time is at hand when your adorable home will display to you the fulness of its splendor. The time is at hand when you will burn on the altar of martyrdom like precious incense, the sweet smoke of which ascends unto the throne of God. The time is at hand when this wonderful perfume will be acceptable to Jesus, like that of Mary Magdalen, and will gladden angels and men, and heaven and earth, with its incomparable sweetness. It is long since I first gave you my blessing, and now I renew it to you. May the power of God the Father

sustain you in the heroic battle-field in which you are about to engage. May the merits of God the Son console you on the Calvary which you are about to ascend. May the love of God the Holy Ghost inflame you in the upper room of your prison, which you are preparing to leave only to gather the martyr's palm. Yes, may you be blessed, my beloved one; and, when you are in heaven, bless us in return: bless this mission and these our Christians, who regard you with such tender love. Be our advocate and protector all the time that we remain in this miserable world, and pray God that we may soon be your companions in Paradise. Farewell, my dearest friend; time presses, and we must part. We shall meet in heaven. Farewell, farewell."

These were the last words which I was able to send to our martyr. I will add those which were the last that I received from him.

"My Lord and most dear Friends:—

"This is the last letter that I shall write to you. The solemn hour has struck. Farewell! I make appointments with all of you, who remember and love me, to meet me in heaven. I hope in the mercy of Jesus, and I have a firm confidence that he has pardoned my in-

numerable sins. I offer with all my heart my blood and my life for the love of my dear Master, and for those beloved souls whom I would have served so willingly to the best of my power; and I very willingly pardon every one whose conscience tells him that he has committed any fault against me.

"Do not be too ready to suppose that I have no further need of your prayers; such an opinion might do me great harm; but continue, I beseech you, to remember me before the Lord: be sure that, as I have told you before, if he has mercy on my soul, and if I can do any thing in his sight, I will not forget you forever.

"To-morrow, Saturday, the Feast of St. Philip and St. James, the 1st of May, is the anniversary of the entrance of M. Schœffler into heaven; and I believe it is the day appointed for my own sacrifice. God's will be done! Blessed be God, I die happy! I bid farewell to all in the sacred Hearts of Jesus and Mary. *In manus tuas, Domine, commendo spiritum meum. In corde Jesu et Mariæ osculor vos, amici mei.*

"*Vinctus in Christo*, the vigil of my death, April 30, 1852."

On the same day the confirmation of his sentence of death arrived from the capital, at

six in the morning, before the chief mandarin was up. A Christian in his employment stole a sight of it, and immediately gave notice of it to his friends. The report that our venerable brother was to be beheaded that evening spread rapidly, and the converts collected from all parts to witness the solemn and moving spectacle. After mid-day the streets were all crowded, and the gate by which the procession was to leave the city was literally besieged by people. For this reason the execution was deferred until the next day, which was the first of the beautiful month of Mary. But the crowd, instead of dispersing, increased beyond measure, and went out with the first break of dawn to the usual place of execution, where the mandarins had prepared betimes all that was necessary. When there it was discovered that the missionary was being conducted in the opposite direction. The whole crowd immediately hurried after him; but the distance was too great to allow of its arriving in time, and it was also kept back by soldiers. Thus only a few hundred Christians assisted at the martyrdom of our beloved colleague. The place which was chosen for his death was near the river, about a league and a half out of the city. He walked the whole way, bearing his cangue and chain, which latter he carried in his hand,

proceeding with heroic courage, with consolation which was more than human written on his countenance. When he arrived at the place of execution, his hands were tied behind him so tightly that the blood flowed. The mandarins had forgotten to bring with them any tools to cut the cangue and break the chains, and an hour passed before they were brought, during which time the martyr remained kneeling, firm and upright as a column. Just before leaving his prison he had received the Bread of the strong, and he prayed fervently, gazing toward heaven. How beautiful he must have been at that moment! When shall I ever be like him? "Precious in the sight of the Lord is the death of his saints!" "May my last end be like his!"

When his cangue and chain were removed, the mandarin who presided over the tragedy dismounted from his elephant, and began to arrange the martyr's hair, saying to him something which was not understood by others. M. Bonnard turned and made some answer, but it was not heard by any one else. The mandarin then remounted his elephant, the cymbal was heard three times, and the head of our dear friend fell beneath the first blow of the executioner. The Christians were able to collect very little of his blood, as the sol-

diers beat off with rods all who ventured to approach. The pagan soldiers took off the new dress in which M. Bonnard had gone to execution, and kept it entire; but they divided among themselves his under-clothing, which was colored with his blood, intending to sell the pieces to the faithful. They also took off three links of his chain, and the iron pegs of his cangue, and many dipped pieces of paper in his blood. They are now selling these things, and also the martyr's hair and beard, which they cut off.

The mandarins ordered out for this execution a great display of elephants, horses, and soldiers. It is said that there were about five hundred men, armed with muskets, pikes, and scimitars, without reckoning a quantity of mandarins, with their large yellow, green, and blue umbrellas.

But what did they do with the body? We expected that it would be buried at the place of execution, as that of M. Schœffler was, and that only the head would be thrown into the river. We made preparations for obtaining possession of the relics; but our measures were of no avail. As soon as the victim fell, the mandarins had all the earth which was soaked with his blood dug up, that the Christians might not get any of it; and the body

and head were put into a large boat, with a strong detachment of soldiers. The chief mandarin, with several of his armed followers, went on board another boat. They were both provisioned for three days; and when they had set sail, and got the oars out, they went down the river, as if on a long and important expedition.

But a launch, full of Christians, among whom were my deacon, and two of our catechists, went before them at a little distance, to watch their movements, and toward evening we despatched in the direction of the sea several fishing-boats, which were moored in the neighborhood of our community. At a little before nine the sky was overcast with clouds, and it began to rain. The boats of the mandarins had got a little below Tam-Toa; there they stopped, and after doing something which could not be seen, but which was perfectly understood, they again set sail, and began to ascend the river on their return. The Christians in the launch marked the place, and the fishing-boats came up and joined them. A young man plunged in, at a depth of five-and-twenty feet, and came exactly upon the body of the holy martyr. He touched its hands and feet, and im-

mediately rose to the surface, exclaiming, triumphantly, "I have found it!"

The mandarins had fastened the body of Bonnard to an enormous stone, such as is used to pound rice, and had tied up the head in a small bag and put it under the arm. Very soon after the precious treasure was discovered, it was raised from the bottom, and one hour after midnight the fishermen arrived with their pious burden at the door of our community. We immediately dressed it in all the priestly vestments, and laid it, with its face uncovered, in a very beautiful coffin, presented by a Christian family. It remained thus exposed, with lighted torches round it, in the middle of the church of our college, until the evening of the following day, when we buried it with all the ceremonies of the Ritual. I was the celebrant, assisted by M. Legrand, by two Annamite priests, by a deacon, and by all our disciples; we also admitted some of the principal converts of the village to the funeral, which we performed almost in a whisper.

The whole body now lies in our college. How beautiful it was as it lay on the bier, dressed in the sacerdotal vestments! You would have said it was a magnificent statue of ivory. The head was carefully fitted to

the neck, and it seemed as if sleeping in holy peace, or rather enjoying a heavenly vision, from which it caught a sweet smile.

Before his execution, Bonnard wrote a letter to his relations, which he sent to me open, begging me not to forward it until his martyrdom had taken place. I shall here transcribe some passages of it, which will give great edification to pious souls.

"My dear relations: . . . Every thing concerning me has now undergone a great change. . . . But be tranquil; for if God chastises us with one hand, he consoles us with the other; and if he is with us, all hell will be unchained against us in vain. When you receive this letter, you may be sure that my head has fallen beneath the sword of the executioner; for it will not be sent until after my martyrdom. I die for the faith of Jesus Christ; the wicked slay me out of hatred to that most holy religion in which you gave me lessons which were so wise and so easy to follow, and which I came to these distant countries to spread; out of hatred to that religion in confirmation of which so many apostles and martyrs have shed their blood. I shall be a martyr. Yes, my dear parents, I shall be sacrificed as Jesus was on Calvary. I hope to ascend to him, to dwell in the home

of the saints. Rejoice, therefore, my dear father, my tender mother, my beloved brothers, because my soul will have entered the kingdom of the elect. If I can do any thing at the foot of the throne of the Divine Majesty, I will surely remember all of you, who have loved me so much and done so much for me. Weep not for me, for I am happy in my cangue and my chains and my death. From my youth up I have desired this happy lot; and now that the Lord has heard me, I embrace him with reverence, and my heart beats with joy at seeing myself honored with so great a distinction.

"What can I say more, my dear parents? I wish to console you, I wish to dry your tears, I wish to pour into your hearts for the last time in this world all the affection of my own. But what greater comfort can I give you than that of our most holy religion? If the reading of this letter moves your tender compassion, remember that those sufferings, which I count myself happy to bear for the love of Jesus Christ, will have been long over, and that my soul will be already reigning in our heavenly home. . . . Do all you can to save your souls by despising the fleeting goods of this world, and turning your frequent gaze toward those of heaven. Up

there, in that glorious country, I appoint to meet you. There I expect you all; oh, see that you fail not! The hour strikes; I can say no more. . . . Your Bonnard."

All is now over with our beloved colleague. It is with martyrdom as with the woman in labor, of whom our Lord speaks: her sufferings at first are very great, but when she has brought her burden into the world she is full of joy. In like manner, we were filled with sadness and anxiety all the time that our friend was in prison; but when, thanks to Divine Providence, every thing was brought to so glorious and edifying a conclusion, our souls seemed to be relieved of a heavy burden, and we were full of consolation and joy. We are proud of belonging to a mission which thus brings forth new martyrs to the Church, and we consider ourselves fortunate in being in a country where we have good reason to hope that we too shall gain the crown of Christian heroism.

You will ask what became of those two dear sons of M. Bonnard, his catechist Kim, and his disciple Ba. Nothing is yet settled. They remain in their prison, which has become to them a house of sadness. It is considered certain that they will not be put to death; so

I hope that these noble converts will sooner or later be restored to us.

The Christians of your old parish of Ke-Bang have shown the love they bear to their holy missionary M. Bonnard, by making a collection among themselves, of their own accord, which produced six hundred pieces, to assist in paying the legal expenses of the trial; an act of charity which is the more praiseworthy as this is a time of great scarcity. I shall send a box of property belonging to M. Bonnard to his relations and friends by the first opportunity. I cannot send it now, because it would take time to collect, and the ship which is to take this is on the point of setting sail. Not to lose this post, I began this narrative on Sunday, the 2d of this month, and I have finished it to-day, the 5th. M. Libois will send it by the Red Sea, that it may reach you sooner. Present my humble respects to the Reverend the Superior and the Directors of our seminary. Pray much for our dear mission, for all our brethren, and especially for

Your most humble and devoted servant,

PETER, Bishop of Acanthus,

Vicar-Apostolic of Western Tongking.

TONGKING, May 5, 1852.

CHAPTER IV.

COCHIN CHINA.

SECTION I.

An account of the martyrdom of Philip Minh, a priest, written by the Bishop of Isauropolis.

Philip Minh was born in the Christian settlement of Cai-mòng, situated in the province of Vinh-Long, in Western Cochin China, about the year of our Lord 1815. Cai-mòng was one of the largest Christian settlements in those parts, and Philip's parents were good Christians, who were remarkable for their attachment to the faith. They died, however, when he was but a few years old, and he was placed under the care of his elder sister, who brought him up and fostered his inclination to piety. Philip had just reached his thirteenth year when he fortunately made the acquaintance of Mgr. Taberd, Bishop of Isauropolis and Vicar-Apostolic of Cochin China, who, seeing the good dispositions of the youth, and his more than ordinary talents,

sent him to be one of the students of his seminary. The bishop's affection for Philip increased with time and with his knowledge of him, and when he found himself obliged to fly in consequence of the increasing violence of the persecution, he took the youth with him to Calcutta. It is said that Philip assisted Mgr. Taberd in the compilation of his Latin and Annamite dictionary.

Some years afterward the Bishop of Isauropolis died in Calcutta, and the Fathers of the Society of Jesus in that town kindly offered Philip hospitality.

As soon as a favorable opportunity presented itself, he was sent by the Fathers to the college of the foreign missions in the island of Pulo Penang.

At the college he applied himself in the first place to the study of Latin and the classics, and afterward to that of theology. He obtained praise from his masters, and by his sweet disposition won the love and respect of his companions, who admired his talents. The superiors of the college placed such confidence in him that they made him procurator of the house. He filled this office for the last two years that he was at the college previous to his return to his birthplace. At that time the Bishop of Metellopolis was

the Vicar of Cochin China, and it was from him that Philip received his ecclesiastical training and the different steps of holy orders one after the other. Just when the bishop was going to ordain him priest, the Holy See divided the mission of Cochin China into Eastern and Western Cochin China.

Mgr. Dominic Lefebure was appointed bishop of the western division, and he had been taken prisoner by the king's officers and conducted to the palace of Hue, where he was under guard. The deacon Minh, who was born in Western Cochin China, was consequently his subject. He boldly faced the danger, and penetrated to the very place where the bishop was incarcerated, and, presenting himself to him, obtained dimissorial letters according to his wish. Having thus paid him homage as his superior, he returned unharmed to the Bishop of Metellopolis, by whom he was ordained priest in the year 1847, the thirty-first of his age.

After his ordination he returned to the western vicariate, where he performed all the duties of the priesthood with edification, and distinguished himself not only by his talents, but also by his zeal. He received faculties to administer the sacrament of confirmation, an office which exposed him

to greater danger of being seized by his persecutors than the other priests, because it obliged him to travel frequently from one Christian congregation to another. He performed these sacred duties in various Christian settlements for about the space of seven years, until he was appointed to the cure of Màc-bàc, where he happened to be on the 25th of February, 1853.

Meanwhile a wicked and treacherous Christian had promised the mandarin to betray into his hands a priest of the name of Lùu, who, as the man thought, was living in the same house with the venerable Philip, perhaps because the master of the house was in fact called Lùu, and, although not a priest, was nevertheless the chief catechist among the Christians of that part. The traitor had taken with him a band of officers provided with arms and torches, and at about ten o'clock on the night of the 25th of February, 1853, with sudden shouts and tumult they attacked the house where our priest Minh was lodging. The servant of God had finished his evening prayer, and the subject of the next morning's meditation having been read by one of the students, he was preparing his mat to lie down to sleep. Suddenly they heard the shouts of their wicked ene-

mies, and the household was terrified, thinking at first by a natural mistake that they were robbers. If they had been robbers they would not have been worse; for they knocked down the walls, and having forced an entrance, entered the house, crying out that they had been sent to seize Lùu, the teacher of religion. The master of the house, hearing this, came forward, and said, "Here I am; I am he." The officers understood that he was not the person they were in search of, but nevertheless they made him prisoner, and again cried out, "Where is Lùu the teacher of religion?" and whilst they were saying this they seized every one who came before them. The servant of God seeing what was being done, and anxious to give himself up for the safety of his brethren, immediately came forward, and thus addressed the officers, "If you are looking for the teacher of religion, here he is; I am he: you have nothing to dó with the people of the house." Hearing this, they immediately seized him, and tied his hands behind his back, not with ropes, but with his own hair, dividing it into two parts and drawing it over to his back. Some of the officers said that they ought not to seize Philip, because he was not the Lùu whom they had been sent to seize; but the

servant of God cared less for himself than they did, and reckoned not his own life provided he could save that of others, and in fact, by giving money to that greedy crowd, he succeeded in freeing several from their hands. Nevertheless, according to the usual practice in such cases, the house was sacked, and only the sacred furniture and pictures were reserved to serve as evidence at the trial. Seven of the chief inhabitants of the village, who were also the leaders among the Christians, were then seized, and Philip was dragged along with them to the prefecture of Long-hò. He had to appear before the tribunal during seven days, and to answer delicate and difficult questions; but he endeavored by means of the greatest circumspection not to compromise any one. When he was asked who he was, where he came from, where he had studied, and how he had obtained the sacred vestments, he frankly replied by telling them the place of his birth and the misfortunes and events of his childhood. He told them that he had accompanied Mgr. Taberd to Calcutta, and that when he returned to his own country he had been the disciple of the Bishop Dominic (Mgr. Lefebure) in the Christian religion. He made known to them that he had visited

the bishop in prison, and that he had received power from him to teach the Christian religion, as well as the sacred ornaments. The venerable servant of God was able to say thus much without danger, because Mgr. Taberd had been dead a long time, and the Bishop of Isauropolis was thought to have returned to Europe to remain there. But the mandarin took notice of the name, and inquired whether the Bishop Dominic was still in the kingdom. "He does not travel any more," Philip answered: "I have not seen him for a long time." It was true that Minh had not seen the bishop for a long time, and it was then seven years since he had made his last journey. Besides, he did not intend to cross the sea again, but ruled the vicariate apostolic while remaining in his own district.

After these questions had been asked, together with others of more or less importance, they came at last to the daring endeavor of making him apostatize. It is difficult to describe the struggle that ensued, and we willingly leave this to be narrated by the pen of the servant of God himself, in a letter which he addressed to his superiors. "When the examination, which lasted seven days, was concluded," he writes, "the president

ordered me to trample on the cross which was lying on the ground before me. Hearing this command, I prayed thus to God with my whole heart: O God, who hast been pleased to appoint all that is now happening to thy most humble servant, assist me to endure every thing rather than that I should offend against the faith. Have mercy on me, O Lord! I felt the grace of God strengthening me in very truth, for I answered immediately, and without fear, Great mandarin, I cannot possibly dare to do this. Why not? rejoined the president. Pardon me, great mandarin, I replied, our religion commands us to venerate this holy sign, and I have done so from my youth: how then could I dare to trample on it? When the president heard this he cried out, Drag him on; upon which the officers, pulling me by the cangue, were dragging me to the cross, but I resisted them by keeping my feet firmly planted on the ground; thereupon they lifted me up on both sides by the cangue, and held me suspended as it were on a cross, but in vain, for your child, (he is speaking of himself to his superior,) bending his knees, did not so much as touch the cross with his feet. At last, the president, thinking it useless, gave orders that they should desist from offering me any

further violence. The other seven prisoners were subjected to the same trial, but being strengthened by the example of the priest they also were victorious."

The mandarin, being anxious to send Philip away free, endeavored to persuade him that if he would not tread on the cross, he should at least deny that he was a priest, and that he should depose that the vestments had been given him to keep by the Bishop Dominic at the time he was seized. "If you make this declaration," they said to him, "you will have nothing to fear, and we will send you away unharmed." The servant of God replied that he could not say this without prevarication, since he was really a priest, and the sacerdotal vestments were those which he used every day in the sacred functions. The mandarin thought that this was folly, and rebuked him because he would not come to any agreement: they then set about drawing up the sentence.

According to the edict which had been published in the beginning of the reign of Tu-Duc, the priests of the country could only be condemned to perpetual banishment in addition to the iron chain. The judges confined themselves to this law, and drew up the following sentence:—

"Philip Minh, thirty-eight years of age, and teacher of a false religion,—having dared to go to Europe* to study, having been the disciple of the Bishops Taberd and Dominic;—having visited the Bishop Dominic during his imprisonment, and received from him authority to be a teacher of religion; having continued to pervert the people by preaching the false religion in this province, and recently in the village of Màc-bàc, where he built a church; having refused to obey our command to forsake his impious superstitions, and to trample on the cross, is declared by us to be a rebel against the laws of the kingdom, and guilty of the gravest crime. We, therefore, sentence him to exile in the province of Son-Tay, in accordance with the royal edict published for similar cases. As for his seven accomplices, they are to receive a hundred blows of the stick, and then to be released."

When this sentence had been drawn up, it was sent, according to the custom of the country, after about three months, to the capital of the kingdom for the king's confirmation. From the day on which the sentence was despatched, the mandarins treated Philip with great consideration: they allowed him to

* This name was given to Calcutta, a European settlement.

change the cangue with which he was laden for a light chain; they gave him permission to stay in a part of the prison distinct from the criminals, and he was even allowed to leave the prison to walk into the town with a soldier to guard him. Minh's first thought was to send a messenger to Magr. Lefebure, the vicar-apostolic, to ask for a rosary and a little office of the Blessed Virgin, in order to devote himself to prayer with greater facility. The bishop sent him these things, as well as pens and paper, which enabled Minh to have the consolation of writing often to his superiors, which was no slight comfort to him.

The priest Lùu, instead of whom the servant of God had been captured, often visited him, and heard his confession. Oftentimes Minh himself, in the prison, was able to hear the confessions of his fellow-prisoners, and so to make them partakers of the indulgence of the jubilee. A great number of Christians crowded round him every day; they came from all parts to pay their respects to him, and to make him presents, which he distributed for the support of those who were in prison with him. He also used to address his fellow-prisoners, as they themselves testified, exhorting them to suffer with patience. One day, among others, he thus spoke to them:—"Friends, let us en-

dure with resignation these sufferings for the sake of God's holy religion,—beware of complaining. What is there to be feared? You will have to undergo a hundred blows; and then, being set at liberty, you will be able to return to your families. I will leave nothing untried that you may escape even this punishment. I, for my part, shall be condemned to exile, and I shall have to go into a distant country; all which I shall willingly endure for God's sake. If any thing ought to be a source of sadness, it should be this, that since I am your shepherd, you that are my sheep will no longer be able to have the ministry of your pastor."

Eight days before the execution of his sentence, he thus wrote to the Bishop Lefebure: "I beg of you, my father, to pray for your son, that he may suffer willingly whatever God has appointed that he should suffer. To whatever locality I am destined to be sent I will go willingly; let but my father pray God that he would vouchsafe to help his son, and every thing will be welcome to him." These sentiments of the servant of God are sufficient to prove that he did not anticipate any worse sentence than exile, and it was generally believed that the king would have confirmed the sentence of the tribunal. But the tyrant had de-

termined to exterminate our religion utterly, and had accordingly issued a most cruel edict, which however had not as yet been promulgated, owing to the disturbed state of the kingdom. This law decreed that the native priests should be treated in the same manner as the European missionaries; that is to say, that they should be beheaded, and their heads thrown into the sea. This was the sentence passed on Philip. He was condemned to death, and his seven companions to perpetual banishment.

This royal sentence reached the prefecture of Long-hò, early in the morning, on Sunday, the 3d of July, the Feast of the Most Precious Blood of our Lord Jesus Christ.

It often happens in that kingdom that no time is allowed to elapse before executing a capital sentence. For this reason, orders had been given in the morning, and the soldiers were already preparing their spears, and the ropes to bind the victim. The officer who was to preside at the execution had also ordered one of the Christians who was imprisoned to have a sponge ready to gather up the blood of the teacher of religion, who was to be decapitated. All these preparations were going on, while Philip, ignorant of it

all, was calmly thinking about going to the destination of his banishment.

At length he received intelligence of his approaching death. When he had heard it, he immediately asked if it was possible to obtain a delay of a few days; and, hearing that this was quite impossible, he smiled, and, taking up his pen, wrote a last farewell to Mgr. Lefebure, and to two other priests who were nearer, begging earnestly of one of them to come at once, if he possibly could, to the prefecture, in order to give him at least a last sacramental absolution. The letter, however, did not reach in time. The servant of God, when he had finished writing, prayed for some time on his knees, making an offering of the sacrifice of his life to God. He then rose and committed his last wishes to the care of the catechist Lùu. Hearing the noise of the soldiers who were approaching, and knowing well that the last hour of his life was come, he turned to his companions in prison and spoke to them pretty nearly as follows:—"You see, my friends, that God has appointed that I should offer him my life for the glory of his holy name; and, therefore, I must cheerfully fulfil his holy will. Before leaving you, I beseech you, my friends, with all my heart, to remain

firm in the faith, in spite of whatever you may have to suffer, and to place all your confidence in the divine assistance, which is certain never to fail you." He then addressed a special exhortation to one among them, for whose perseverance there was reason to fear; and while all were weeping bitterly the soldiers arrived. They seized him by the wrists and dragged him out, and then tied his hands and his arms so tightly behind his back that his chest was unnaturally thrust forward. The other prisoners, seeing this, entreated the soldiers to use their master more gently, as there was no fear of his escaping. The soldiers, being persuaded of this, tied him less tightly by his arms only. When this was done, Philip was led into the presence of the chief mandarin, who ordered that the sentence should be placed before him, that he might see it. "It is unnecessary," said Philip; "whatever may be written there, I am ready to endure all." The sentence ran thus:—"Minh, a teacher of a false religion, is to be decapitated, and his head thrown into the river. Let this serve as an example to others."

At length the harsh trumpet was heard, and the escort came forward. Soldiers, armed with spears, placed themselves on either side,

and the servant of God was in the midst, bound, and led like a lamb going to the slaughter. Three inferior officers closed the procession. The herald who carried the sentence said not a word, but seemed as if ashamed to make known the cause of this punishment.

There was a crowd of heathens following on all sides, who were questioning each other and complaining that so innocent and distinguished a man should be led to execution in that manner. They wondered above all that this priest, who was to suffer an unjust death in a few moments, should be so meek; for Philip, as he was going along, was seen entirely recollected in prayer, holding a rosary of our Blessed Lady in his hand, and raising his eyes to heaven from time to time, and bending his head. When they had crossed the river, the presiding mandarin made the soldiers halt, to allow Philip time to rest, as he had now marched more than a league, bound as he was. Hereupon a Christian, called Xa-pluiòng, laid a mat on the ground, and Philip knelt upon it; then, leaning back upon his legs while still kneeling and oppressed with fatigue, he prayed. A good woman, (the wife of the chief catechist, Lùu,) who followed her master to the place of exe-

cution, seeing him so overcome and running down with perspiration, told Xa-pluiòng to ask the Father if he would eat or drink any thing to restore himself. He answered, "Indeed I am thirsty and hungry; but of what use is it to eat or drink at this last hour?" After they had rested a little while, the mandarin gave orders to go on. The journey continued for about another hour, during which the servant of God, as he had done before, said his rosary, at one time bending his head, and at another raising his eyes to heaven. When they had arrived at the appointed place, the mandarin said, "Halt: we are now arrived. Prepare a mat, that the priest may sit down upon it." His orders were obeyed, and Philip upon his knees made an offering of his life to God. The sentence was fixed upon his shoulders; one soldier broke his chain, and another tied his hair round his head like a crown, while a third tightened his hands and arms to such an extent as to thrust forward his chest again. Philip witnessed and endured all these preparations with the greatest patience. When every thing was ready, he asked the mandarin to allow him a few minutes, which was willingly granted. Xa-pluiòng prostrated himself before the servant of God and saluted

him according to the Asiatic custom; and Philip once more begged that they would pray for him. Xa-pluiòng answered, "Yes, Father, I heartily pray that God may give you the necessary strength." Philip bent his head in token of gratitude for this answer. Among the other prayers which he had before been heard to use, the following one was noted:—"My mother, come to my assistance." And the wife of Lùu certified that he also cried out, "O God, my Father, pardon me, a sinner."

At length, after the servant of God had prayed a long while in a low voice, and shed many tears, the mandarin asked him if he had finished. Philip answered that he had, and giving his rosary to Xa-pluiòng he said these last words:—"Pray for me, abide in peace, you and those who are still in chains." Then the mandarin gave the sign, and the executioner with one blow of the sword separated the head from the body of the sufferer, who courageously underwent death without showing any sign of fear.

Hardly had the sentence been executed when all the mandarins and soldiers took precipitately to flight, as if they were in dread of some heavy punishment for having put an innocent man to death. After the execution

a soldier seized the venerable head by the hair and was running fast to throw it into the river, but Xa-pluiòng ran after him, and for the sum of three pieces recovered it and placed it with the body. Some of the Christians came to the place of execution and gathered up with sponges the blood that had been shed; several of the heathens wished to imitate them, but a pious woman, unwilling to allow it, tried to snatch a sponge filled with blood from the hands of one of them; the man, however, stoutly defended himself, and he escaped, crying out gladly, as if he had secured a treasure, "Let any one take it who can."

After the body of the servant of God had been placed in a coffin, it was carried to the town of Cai-nhum by four Christians. Here, with the assistance of three priests, of the catechists, of the dead man's family, and of many other Christians, the corpse was washed and dressed in the sacred vestments, and laid out in a private oratory surrounded with lights. Solemn exequies were performed over him, but the Christians recited unwillingly the prayers for the dead, asking one another, "What is the use of these prayers when Philip died such a death?" After this the body was carried to the Christian settle-

ment of Cai-mòng, his birthplace Having been there exposed in a private oratory, clothed in sacred vestments and surrounded by lights, it was then solemnly buried in the presence of about a thousand Christians, who had come together from all parts. There were many torches alight, the air resounded with the plaintive chants, and the imposing ceremonies of the Church contributed much to this last token of respect rendered to the illustrious deceased.

Some extraordinary signs are reported to have been seen after his death, and the bier sprinkled with blood was seen shining with a brilliant light in the darkness of the night in that part where the head should have lain. This event took place after the body with the head had been taken away. However this may be, the memory of this illustrious servant of God is held in veneration by the Christians of those parts, who anxiously await the judgment of the Church to raise Philip Minh to the rank of martyr.

SECTION II.

An account of the Martyrdom of other Confessors, written by the same Bishop.

PETER DINH.

Peter Dinh, the head of a family, was one of the catechists among the Christians of Cai-nhum, in the province of Vinh-long. Whilst the Bishop of Isauropolis was residing in this locality he sought for some inhabitant who might be willing to take a house for him in his own name, and so become his protector and at the same time the means of keeping him concealed. Dinh undertook this office, but it cost him his life. It happened that on the 30th of October, 1844, a captain of a band of officers, sent by the president of the province, arrived in Cai-nhum with his troop. He there obtained certain information from a child, partly by kindness and partly by threats, as to the residence of the bishop. As soon as he knew where it was, he went straight to the house of Peter Dinh to arrest the prelate. The bishop had time to escape, and the attack turned on the catechist Dinh, whom the captain of the troop did his utmost to compel to disclose the place

whither the bishop had fled. Peter refused to betray the secret, and was in consequence put to the torture, but in vain, for he maintained an unalterable silence.

The officer of the troop was in a great fury, and had him cruelly beaten three or four times, so that altogether Peter received more than a hundred blows. The only words he uttered during his sufferings were these, "O Lord Jesus," which made the inhuman soldier so wrathful and furious that he ordered him to be struck on the face also for having used this odious invocation.

All hope of learning where the bishop had escaped to seemed lost, when the father of the child, who, as we have said, had revealed that the bishop was living in the house of Peter, yielded to threats, and made known the bishop's hiding-place. Dinh was then left alone, and the soldiers went in search of the more illustrious victim. From that day, however, Peter was no longer able to rise from his bed, and became so weak as to be scarcely able to move his sore and wounded limbs. He had been a man of excellent disposition, fearing God and faithful in fulfilling the duties of a Christian, so that he enjoyed a good reputation among his neighbors; and the patience with which he endured his

sufferings was indeed wonderful and heroic. Instead of lamenting his death, he felt himself happy in being able to endure so great sufferings for the name of Christ. His only wish would have been, if his strength had permitted it, to have been put in prison along with the others who had been arrested.

At length, strengthened by the sacraments of the Church, he calmly reposed in our Lord, on the 9th of November, 1844, eleven days after his cruel scourging.

The authors of his death were in great dread of being deprived of their office for this crime. They had no power to have an innocent man beaten to death without his having been condemned, and their guilt would have been recognised even by heathen judges. They accordingly endeavored to hush up the cause and particulars of his death. The relations of Dinh took no steps to press the charge; but these wicked men, although they escaped the judgment of men, will not be able to avoid that of God.

MATTHEW GAM.

Matthew Gam was born of Christian parents at the village of Long-dui, in the province of

Bien-hoa, about the year 1814. He was married and had children, but the love of his family did not withhold him from undergoing the danger of crossing the sea and taking to Singapore the students who had been selected for the seminary, as well as the property belonging to the missions, and conveying back the missionaries who had been exiled from Cochin China by the authorities. He was the captain of the ship that brought back the Bishop of Isauropolis, and the missioner D. Peter Duclas, when they returned to Cochin China, and on entering port he was arrested with them, and taken to the prisons in the province of Gia-dinh, on the 6th of June, 1846. The mandarins then set to work to arrange the prosecution. When Matthew was interrogated, he confessed that he was a Christian, and sentence of death was passed on him. The reasons given for this sentence were, that Matthew had traded to foreign lands in forbidden commerce, that he had brought with him European priests of the Christian religion, who were strictly prohibited from entering the kingdom; lastly, that he was himself a Christian and would not renounce that religion. This sentence was forwarded to the capital, and the king confirmed it, assigning the same reasons.

The royal decree was issued about the month of December, 1846, and it reached the province of Gia-dinh in March, 1847. The magistrates of the province were anxious that Matthew should escape death, and they asked the mandarins of the capital to obtain his pardon from the king. It happened, however, that in consequence of an action with French ships, in which those of Cochin China suffered great loss, the king was much enraged, and the mandarins of the court, therefore, despairing of obtaining the favor, wrote back that Matthew must undergo his punishment ten days after the solemn sacrifice offered up on the 15th day of the third moon. The sentence was in fact executed twelve days after the feast.

Matthew, meanwhile, afraid lest the sentence should be revoked, said he feared that his sins might make him get off the punishment. Three days before his execution, when he was made certain of his approaching death, burning with desire to lay down his life for Jesus Christ, he was heard to pray in these words, shedding many tears:—"Permit me, O Lord, to undergo this punishment, which is not enough to satisfy for my sins;" and, in a letter which he wrote to Mgr. Miche, he thus expressed himself:—"From the day I was

arrested, up to this hour, to die for Jesus Christ has been my only desire. This life passes very quickly, but the life to come in heaven is a blessed and an eternal one. I have always wished that the name of God might be glorified by me: whatever God commands me, I will willingly obey his will. Thus has God disposed with regard to me, and I will adore and love him with a perfect love, that I may be found faithful in his sight. He that overcomes in this world will receive an eternal reward in heaven. All the months that I have been in prison I have abounded in joy; I have never been sorrowful nor solicitous for the things of this earth, not even for my father or mother, for my wife or for my children."

On one of these days the mandarin went to the prison, and asked him if he would deny his religion. "Then I will write to the king," he added, "that you may be delivered from death." Matthew answered him, "I will not deny it; you may cut off my head if you like." Once again at the tribunal the mandarin said, "You are only guilty of the crime of your religion, and for this you must suffer death: if you abandon your religion I will save your life." "Sir," answered Matthew, "I have professed this religion from my earliest years; I will never deny it, not even to escape death."

He repeated these sentiments several times. Then the mandarin said, "I am innocent; the laws command it; say no more. Your wife and children, who will survive you, move me to pity;" and turning to the soldiers, he said, "Take off his chains, and carry him away." Matthew, nothing daunted, turned to a pious Christian woman, and said to her, "Our Lord, although quite sinless, suffered death, and I, who am a sinner, shall also suffer death; oh, how happy I am!" Leaving the judgment-hall, he met a Christian with whom he was acquainted, and said to him, "To-day I am very happy; now I fear nothing." He made known his joy, which he could not repress, to several of the pagans. To one he said, "Oh, how willingly do I die! I might avoid death, if I would but speak one word, but I prefer to appear guilty for a little while longer, before this king, rather than before the other King, and then I shall be happy." To another he said, "I consent to die with all my heart." He had uttered the same sentiments at the time he was captured, for he then said to the Bishop of Isauropolis, "I believe that this time I shall die; but it does not matter, for my heart is ready."

When he reached the place of punishment, and heard the herald repeating his sentence

in an under-tone of voice, he said to him, "Cry out aloud, that all may hear;" and turning to the mandarin, he said, "I am very happy to have to die thus; what are you afraid of? Why do you not command my sentence to be proclaimed in a loud voice?"

In order to understand what we are about to relate, it is necessary to recollect that Matthew had thrice received the Sacrament of Penance since the day that he had been seized. On the last occasion, having heard from the priest Than that he was certainly to be put to death, and that he would also give him again the sacramental absolution during his last combat, Matthew laid aside all worldly thoughts, and showed his earnest wish to die. All those who visited him after that time relate, that he desired the hour of his death with all the affection of his heart. He had directed his wife and children not to come to him, in order that their presence might not distract him.

When Matthew was outside the gates of the town, on his way to the place of execution, he earnestly looked from side to side, in hopes of seeing the priest. When he recognised a Christian in the crowd, he cheerfully saluted him, and bid him farewell; but when he saw the priest, he bent his head, and, instead of looking about him any more, made signs of

contrition with a recollected countenance. Having arrived at the place of execution, and knelt down, he said to the executioner, "Allow me a moment to do my duty; then thou shalt do thine." The executioner gave him the permission; whereupon the priest made the sign before agreed upon, and Matthew, stretched on the ground reciting the act of contrition, was seen to strike his breast three times while the priest gave him absolution. This scene will be better understood by a Christian heart than described.

After that Matthew sat down, and the soldiers tied his hands, and cut the cangue. Matthew said to them, "Let me kneel down, and do not tie me." "It is impossible," they answered; "thou must sit down, and be bound." He remained kneeling notwithstanding.

When the mandarin gave the signal, the executioner let fall a stroke on Matthew, but it scarcely grazed his skin. No movement was visible, and no word escaped the lips of the servant of God. The executioner repeated the stroke, and the head was severed from the body.

When the sentence had been executed, and the soldiers had received orders from the mandarin to return, the Christians approached the place of execution, and placed together the

body and the head of the venerable man. They laid them in a coffin, and buried them in the cemetery. Even the pagans sympathized, and said that the man had not committed any crime worthy of such a punishment. The 11th of May, 1847, was Matthew's last day upon earth, and his first in the happy eternity which he had so earnestly desired.

LOUIS NGÒ, CATECHIST.

Louis Ngò, who was nearly seventy years of age, was chief catechist of the village of Cainhum, and was appointed the head of the Christians of the whole district. He was involved in the same catastrophe as that which brought about the death of Peter Dinh, mentioned above. He was arrested on the 30th of October, in the year 1844, and loaded with the cangue, for having given refuge to the bishop. When the mandarin arrived to put the bishop in prison, he ordered Louis to be tortured, but without obtaining the desired result. The venerable old man, weak as he was in body, was strong in the spirit; for he three times underwent the torment of scourging with wonderful patience, receiving twenty-five blows each time, and being ready to die sooner than betray his pastor. At last the

bishop was arrested, on the information of another Christian. Louis was then taken to the chief town of the province, with some others of the inhabitants. Several times, when he was urged by the mandarins of the province to renounce the faith, he boldly answered that he was ready to lose the little of life that remained to him, sooner than abandon the religion in which he had been brought up from his infancy.

When the royal rescript arrived at the prefecture, ordering that the bishop and four of his chief companions, among whom was Louis, should be taken to the capital, the bishop, mandarins, and Christians, all of one accord compassionating the old man, begged of him to plead his age and infirmities, that he might be allowed to remain in the prisons of the prefecture, without exposing himself to the evident danger of death by undertaking so difficult and arduous a journey. He resisted this advice with all his power, saying, "Let me go whither the king calls me; and only too happy shall I consider myself if I am allowed to end my life in bonds for the faith. We are all involved in the same cause: your lot shall be mine: whether it be to live or to die, I will follow you." The bishop and his companions said no more, being astonished at the constancy of

the venerable old man, who went with them, bound with an iron chain. After some days' journey over the mountains, in the ancient kingdom of Ciampa, and over difficult passes, he became so weak that nobody thought he would reach the capital. But he desired to confess the faith once more in the royal city, and by the grace of God, who heard his pious prayer, he reached the wished-for place.

As soon as the five prisoners entered the capital, they were led before the criminal tribunal. Louis was the first to go before the judges, and he was commanded to trample on the cross; but, detesting so great an act of impiety, he boldly refused to secure a few more days of life by such great wickedness, and protested that he would remain a faithful disciple of Christ to his last breath. The mandarin, seeing the old man quite deprived of strength and oppressed with severe illness, ordered his chains to be loosened. His illness, however, had reached such a point that death could not be kept off by any remedy. After nine days of suffering, which was increased by sorrow at the apostasy of one of his companions, and in the course of which his wonderful patience was strengthened by the sacraments of Penance and Extreme Unction, he went to heaven on

the 26th of February, 1845, dying in the royal prisons, and anticipating by his death the capital sentence which was a few days afterward passed upon his companions.

SECTION III.

Extract from a Letter of the Pro-Vicar Apostolic of Cochin China, on the Martyrdom of F. Egidius Delamotte.

When M. Delamotte returned to Nhu-ly, he did not remain in peace. The chief of the village and the soldiers having disagreed among one another, M. Delamotte did all he could to pacify them: he even gave up a sum of money from his daily allowance to the soldiers, in order to satisfy them. But, as the disagreement still continued, our brother, who feared the consequences, resolved at last to go away. He embarked for this purpose on the 13th of April last, about ten o'clock in the evening. Unfortunately, the pagans of the two villages in the vicinity of Nhu-ly had been informed of his presence and of his flight, and had placed themselves in ambush, in order to arrest him. Seeing the boat, they came forward with shouts and endeavored to seize him. M. Delamotte, finding that he was discovered, threw him-

self into the water, in order to reach the shore and escape. He was, however, soon overtaken by the pagans, who fell on him with a storm of blows. It is the custom in this country to beat the person to be arrested, in order that he may not be able to defend himself. When the morning of the 14th arrived, the pagans led him and his companion to the sub-prefecture, and thence to the prefecture of Quang-tri.

When he arrived at the prefecture, M. Delamotte was half dead from the blows he had received. The mandarins did not allow him to be beaten or maltreated, but interrogated him. As, however, he answered in French, no one understood him. The king ordered the European to be taken to the royal town, and reserved the judgment of the case to the supreme tribunal. M. Delamotte was consequently taken to the capital, which he reached on the 19th of May. I here leave M. Delamotte to speak for himself, by the letter which he wrote from prison. It is without date, but evidently was written on one of the first four days of August.

My Lord:—

Four days ago I received your two letters of March and May. Since the time of my

arrest, I have intended every day to write to you at length; but I cannot do so, because I am strictly guarded and watched. I am never alone, and am deprived of paper, &c. I have the satisfaction of seeing all my companions most courageous, firm, and unshaken, and all most determined to die. For my own part, I think I am going on very well. In the first place, I say nothing, and complain of nothing. I have not been put to the torture frequently, but with great severity. First of all, as you already doubtless know, the men who arrested me gave me a furious beating, striking me with the *dui* (a long and thick stick) all over my body, particularly on my head, which they cut open. There was a wound in it five inches in length and one in width: it was also very deep. There were other wounds of a smaller size. I endured all this without crying out, without saying a word, or giving way to a sigh. I was losing torrents of blood, and felt myself half dead. In my heart I begged of the good God that they might beat me to death. When I reached the Bo-hiu, (the palace of justice,) the great mandarin Thuong-To (the president, or first minister) annoyed me in a thousand ways, to make me trample on the cross. Three times he ordered my hands to be tied, and the stakes

to be driven into the ground, to beat me; nevertheless, he did not have me beaten. He gave me the cangue, in addition to the chain which I had. Five or six times he had me seized by five soldiers, to compel me to tread on the cross. I struggled so hard that we never got upon it: my dress was all torn in the contest. My legs were covered with wounds from the links of my chain, which were very tight, and my trousers were all stained with blood. More than ten times I declared to the mandarin that I would never trample on the cross, and that sooner than do such an act I would have my head cut off, &c. He was very angry indeed. On the following day I was relieved of the cangue. When my companions arrived here, we were all put to the torture. They gave me ten blows with a stick on the left side, and each blow drew blood. A cavity was subsequently formed, which has discharged much matter; and this came, I believe, in consequence of the blows having been repeated on the same place. A day or two afterward, I was put to the torture of the pincers, with the instruments cold. Only two were set, and on my right side, but for a very long time together, each for more than an hour. During both these tortures they again tried all they

could to make me trample on the cross, but in vain. I did not cry out nor utter any complaint during these torments, but did nothing but smile; and this displeased them. To say the truth, I did not feel much pain from these tortures: I looked upon it all as a game. It is said that the king wishes to save me, to take M. Jaccard's place. This fills me with pain and sadness. I pray daily, and I have also asked my companions to ask for me the grace of suffering death with them. I beg that you also will ask this grace for me, and persuade others to do the same.

The king supports me, and he has already given me fifty pieces, (first twenty and then thirty,) and five flasks of wine; but I have to deal with bad superintendents, who treat me very ill. I am always ill, and have been twice on the point of death, the doctor giving me up for lost; this was all owing to the bad food, salt fish, salt water, and salted herbs. My stomach cannot endure this; for it has suffered much, and is in a very weak and languid state.

Three or four times a day the king sends to inquire about me; he has also sent a message to the physician, that if he does not cure me he will have him beaten to death. On the 30th of July I felt myself dying, and

on the following day, the 31st, the king ordered my chain to be taken off. I did not wish this. It was a very heavy chain, at least fifteen pounds in weight, very tight and very tormenting. I said that I carried it for the sake of my religion, that it became light to me, and that I did not wish to part with it until death. We disputed for a long time,—I think more than an hour; but I had to yield at last.*

I hope that, since the king is unwilling to put me to death, the good God will allow me to die of illness; I desire it, and beg it of him with all my heart.

Adieu, my Lord, my dear father, and my dear guide; pray for us, and have prayers said. This is the only thing I entreat of you.

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* Three or four days afterward, M. Delamotte, finding himself better, had his chain put on again, but toward the beginning of September, having fallen dangerously ill again, it was taken from him a second time. Father della Villa, who informed me of the altercation about the taking off the chain, tells me, "The pagans were particularly astonished to see the Father refuse to be freed from his chains. The whole of the Tralî-phù united to move him to give his consent; the two Ong-nghè said to him, 'If you will not allow your chain to be taken off, the king will cut your head off.' 'This is what I most ardently desire,' replied M. Delamotte. The physician Bra having made him understand that he ought to yield, he at last did so."

If God shows me the mercy of admitting me into his heavenly tabernacle, I will not forget you, nor the mission, nor our brethren, nor the associates of the propagation of the faith. Send news of me, I beg of you, to all our brethren on the missions, to our esteemed friends at Paris, and to the members of the propagation of the faith: *Cupio dissolvi et esse cum Christo.* I embrace you *in osculo sancto.*

In his letter of the 2d of September, quoted above, he says, "Yesterday and to-day I have been very ill, and it is now four days since the doctor began to attend me; but so far from getting better, I am getting worse day by day, and am suffering from a diarrhœa which weakens me very much."

From the 1st of September this fellow-laborer of ours continued to sink. Toward the end of the same month he became better for some days, but soon relapsed into a state of weakness, and at length, on the 2d of October, went to receive the reward promised to those who suffer persecution for justice' sake: *Beati qui persecutionem patiuntur propter justitiam, quia ipsorum est regnum cœlorum.*

This dear brother was extremely circumspect. The physician Hoa sent him a message that he could obtain permission to visit

him. M. Delamotte consented with difficulty, and they simply saw one another, without speaking except by looks. Here is another proof of his circumspection, which especially shows his heroic patience and persevering courage. The physician Hoa wished to obtain permission from the mandarins who were the superintendents of the prison, and from the Ong-nghè, that Sister Hau might cook for him, and informed him of this through the interpreter. M. Delamotte answered him in a note, which I will now translate:—

"The interpreter has told me of your plan for my cooking. Certainly if it could be done I should be much the better for it; but I do not approve of it, since the pagans, as you know as well as I do, take pleasure in spreading bad reports about the teachers of religion and religious women. Perhaps you hear these reports every day, as I hear them here. I do not wish, therefore, that Sister Hau should undertake to cook my food. If any one else were to cook my rice, occasion would be equally taken from that fact to speak wrongly and falsely about it, and this might expose you and others to every kind of annoyance for my sake, and perhaps even to death. I prefer therefore to suffer as I

have done up to this time, rather than expose any one to danger on my account."

The physician Hoa accordingly gave up his plan; and this made M. Delamotte's sacrifice very meritorious before God, for he suffered much at this time from the nourishment he received from the jailers, who gave him badly-prepared rice, not properly separated from the husk, as well as other food which was revolting to the stomach of a European. The king had given him fifty pieces to provide for his nourishment, but it was to be spent at the rate of three-tenths of a piece a day. The king soon repented of even this generosity, and reduced his allowance to two-tenths of a piece a day. (The massa is the tenth part of a piece; and the piece of Cochin China is worth about one shilling of our money.) Of these two-tenths, the jailer who served him kept at least half for himself, and without doubt made our fellow-laborer pay for oil, wood, and a thousand other little things, according to the prison custom.

When he was obliged to fly from the village, where he was hidden, he was seized by the pagans, after having received a blow from a stick upon the head, which made a very large and deep wound; but he did not

so much as give way to a single complaint. When he was taken to the capital of the kingdom, he was three times cruelly tortured, especially the last time, when the pincers were fixed upon him for more than three hours, and he smiled at the powerless fury of the mandarins, who wanted to make him apostatize and reveal his companions. At last, after having confessed the faith most nobly, and preserved a total silence upon all things that concerned the mission, he died of his wounds, in prison, after a captivity of more than six months; and of all our martyrs, I think M. Delamotte is the one who has suffered most.

CHAPTER V.

OCEANICA.

Account of the Martyrdom of Fr. Louis Chanel, of the Congregation of Marists, by Monsignor Bataillon, Vicar-Apostolic of Central Oceanica.

Peter Mary Louis Chanel was born at Cuet, in the diocese of Belley, on the 23d of June, 1803. From his earliest years his innocent and irreproachable life drew upon him the love and respect of his relations, friends, superiors, and teachers. He spent his infancy and youth in the constant practice of Christian virtues. What was chiefly admirable in him was his sweet piety, his unalterable serenity, his noble assiduity in study, and an innocence which I might almost call angelic. When called by God to the ecclesiastical state, and appointed to the several offices of the ministry, he proved himself truly exemplary and admirable. He was vicar of Amberieu, assisted the parish priest of Crozet, and professor, spiritual prefect, and director of the *Petit Seminaire* of Belley.

In his different charges he succeeded in

conciliating the esteem and affection of all those with whom his ministry brought him into relations, and his life was ever a perfect model, as his bishop testifies, of all the virtues of a priest, especially of a tender piety, which he never lost, and of an ardent and enlightened zeal for the salvation of souls, and lastly, of an unalterable sweetness of disposition.

The priest Chanel, being desirous of embracing a more perfect state of life, entered into the Society of Mary, which had been approved by the Holy See in 1836, and which received at the same time the charge of the mission of Western Oceanica. On the 24th of September of the same year, F. Chanel, together with F. Servant and F. Bataillon, (afterward Bishop of Enos and Vicar-Apostolic of Central Oceanica,) made his vows to the first superior-general of the said congregation, and on the 24th of the following December left France, together with the above-mentioned colleagues, and Mgr. Pompallier, who named him vicar-general. Ten months afterward, on the 7th of November, 1837, Mgr. Pompallier landed at Wallis, where he left F. Bataillon; the next day F. Chanel landed in the island of Futuna, forty leagues distant from Wallis, and the

bishop went with F. Servant to establish himself in New Zealand.

Louis Mary had no other companions in Futuna than a lay brother, called Mary Nizier, and an English Protestant, called Thomas, whom the missioners had taken as interpreter in a neighboring island, and who wished to remain with F. Chanel. This Englishman, in his company, soon became a fervent Catholic. The servant of God was received at Futuna by the king or chief of the island, called Niuliki, who agreed to keep him with himself as a friend, and undertook to maintain him and to furnish him with every thing he stood in need of, without knowing, however, that he was a missionary. During the first two years of his sojourn in the island, F. Chanel only occupied himself in learning the language of the country, and slowly travelling over the island to find out children in danger of death, in order to baptize them. As long as he did not know the language, and was not able to preach, he lived peacefully with the king Niuliki. But in the latter half of the year 1839, the servant of God, who now began to speak the language well, also began to preach the gospel.

He sought most of all to instruct and convert the king Niuliki, being convinced that

he would easily convert the people when he had won over the king. But Niuliki was also high-priest, and his royal dignity was the consequence of his sacerdotal one, that is to say, according to the custom of the country, the person who was chosen by their great divinity for his residence or tabernacle became by that choice king of the island. We can easily understand the obstacle this threw into the way of the conversion of Niuliki. Accordingly, when he discovered that the words of the missionary began to make an impression upon the minds of the people in regard to religion, he cooled toward him, and seemed to wish to break off his acquaintance altogether, for he fixed his dwelling in another village, and gradually ceased to send him provisions, as he used to do before. The servant of God, being deprived of that assistance, was compelled to cultivate the soil with his two companions, in order to provide for their support. In May, 1840, Mgr. Pompallier sent to them from New Zealand F. Chevron and Br. Attale, who both settled in Futuna with F. Chanel, and remained there to the end of the year. The new-comers also set themselves to labor, and by dint of great efforts were enabled to form a considerable plantation to provide for their

maintenance. The inhabitants then began to steal their fruits, and one would have said that they were going to starve them out of the island. Nevertheless, F. Chanel did not give up visiting the king and the chief persons of the island, and urging them to be converted. At length several young men were converted, and they assembled on Sundays at the house of the missionary, where they received instructions and prayed together. Such was the state of things when F. Chevron and brother Attale left Futuna, at the end of the year 1840, to go to Wallis, F. Bataillon having requested them of the servant of God that they might instruct the people.

Meanwhile the number of the catechumens increased, and their meetings on Sundays at F. Chanel's house excited the anger of the enemies of religion, and, above all, of the king and his family. Oftentimes rumors of death reached the ears of the missionary, and one day, when there was a large concourse in the village, his companion came to warn him that they intended to put him to death. "You know," answered the venerable servant of God, "what we read in the life of a saint: when he was asked, 'What would you do if you were told that in an hour you would have

to die?' the saint answered, 'I should finish what I am about.' Let us then do the same," observed F. Chanel, and with that he continued to work in his garden. This incident showed how like he was in his holy indifference to St. Aloysius, whose name he had already taken, and whose virtues he was imitating.

That time the danger passed away; but the pagans became more angry and violent when it was known that Meitala, the son of the king, was among the catechumens. Niuliki, although he was ignorant of this fact, saw nevertheless the number of converts increasing, and held a council, in which it was resolved that every thing belonging to the missionary should be taken to Thamana, the residence of his majesty. By thus obliging F. Chanel to live near the king, it was thought that both neophytes and catechumens, fearing the anger of their sovereign, would not dare to continue their relations with the servant of God. After this council the king, finding himself alone with his minister and relative Musumusu, said to him, "Do you think these barbarians who have come to make slaves in Futuna will succeed after all?" The minister begged him to explain himself more clearly. "I allude," said the king, "to the white bar-

barians who have come to make slaves." Then Musumusu rejoined, "If you hate the white men, go and seize their property, take it to your own house, and I will go and kill them." The king was silent, but his intentions were well understood. Musumusu on leaving him returned to his village, and as he was going there he was informed that Meitala, the son of the king, was one of the catechumens, and he immediately sent the intelligence to Niuliki. The king at once went to the place where his son was, and, meeting Musumusu on the way, he asked if it was true that Meitala had been converted. "Yes, it is true," he replied. "If it be so," answered the king, "I will have nothing more to do with this son; you may beat him severely." Afterward, on seeing his son, Niuliki gave vent to his anger and threats against him, but, not succeeding in making him change his mind, he returned to his residence.

On the 27th of April, 1841, a council was held in Alofi, a small island dependent on Futuna. Many old men and some youths assisted at it. It was resolved that war should be declared against the catechumens, and that without any delay they should go to Avani, where the catechumens used to assemble. As Musumusu was not present at this meeting,

four of the natives went the same evening to inform him officially of the resolution which had been adopted. "And what has been decided," asked Musumusu, "about him who is the author of this religion?" "We have not spoken about him this time," said the messengers. "If you would join us," said the minister, "we would go and kill this white man." "Will not Niuliki be displeased at it?" "No, I assure you he will not." Accordingly they decided that they would first make war on the catechumens, and that afterward they would kill F. Chanel.

On the 28th of April, 1841, about dawn, a savage band of men armed with spears, clubs, and hatchets, under the command of Musumusu, came upon Avani, where the catechumens were, surprised them in their sleep, and wounded a large number. Musumusu, while holding a catechumen to have him beaten, received by accident a blow on his nose, which wounded him and drew blood. As soon as the pagans had vented their fury on Avani, they hurried on to the missionary. Those who reached the house of the servant of God first were Musumusu, Felitika, Fuasea, Umutuali, and Ukuloa. Musumusu was the first to show himself before the Father, and found him in his garden, which was situated at the

back of his house, feeding the chickens; he was alone, as he had sent the catechist elsewhere. When the Father saw Musumusu approach, he left what he was engaged in, went to meet him, and asked him, "Where do you come from?" "From Asoa," answered Musumusu. "What is the object of this visit?" "I have come to ask a remedy for the blow I have received." "How did you receive the wound?" "Felling some cocoa-trees." "Wait here, and I will go and look for a remedy." Whilst the good Father was speaking to Musumusu, Filitika and Ukuloa entered the house. The Father had scarcely advanced one or two steps into it when he met Filitika, who was coming away with an armful of linen, and said to him, "Filitika, why do you come with the conquerors to act the master in my house?" Filitika did not answer a word, but threw the linen out of the window, and the people eagerly came to pick it up. Then Musumusu, who was outside, cried out, "Why do you not kill him?" At these words Umutuali dealt a heavy blow with a club on the head of the missionary, who cried out, in surprise, "Oh, do not! do not!" and tried to parry the blow from his head with his arm, but his arm was broken and dropped beside him. Then the servant of God went

back two or three steps, but Filitika, who was behind him, pushed him forward with great violence, saying to those who were outside, "Strike him at once, that he may die." Upon this Umutuali discharged another blow with the club on the Father's left temple, and made a great contusion upon it, from which blood flowed in great abundance.

The venerable servant of God, without uttering a cry or a groan, and without sighing or weeping, only kept repeating, "Very well," showing his resignation to death. While Umutuali beat him savagely with his club, Ukuloa struck him severely with a stick. Fuasea, another of the assassins, who was armed with a lance surmounted by a bayonet, furiously attacked the missionary. The blow was aimed under his right arm, so that the point of the bayonet grazed his arm without wounding him, but the strength of the stroke made the servant of God go back and fall to the ground. Ukuloa gave the priest another blow as he was lying on the ground. Seeing him thrown down, his executioners left him sitting on the ground and leaning against a heap of bamboos, while the wounded missionary, with bent head, wiped the blood which flowed from him. Meanwhile the pillage of the house was carried on, and it was

soon completely emptied. A native of the island of Alofi entered the house, and, seeing the Father lying before him, said, "Peter is assassinated." The servant of God asked him where Maligi was,—an old man, attached to the missionary. "He is in Alofi," replied the other. Then the servant of God spoke his last words, "My death is nothing but good to me."

Musumusu, seeing the men intent on plunder, cried out, "You did not come here to secure riches. Why have you not wounded him mortally?" and, going into the house, he looked for a stick; but, finding one of Father Chanel's hatchets instead, he seized it and attacked him by discharging a heavy blow on the top of his head and completely burying the weapon in it.

The blow struck the top of the head, so as to split it directly in the centre; and Musumusu promptly withdrew the weapon, which caused part of the brain to come out. This deadly blow killed Father Chanel, who fell with his face on the ground, and gave up his soul to his Creator.

Some pious women washed his body, which was covered with blood, and anointed it with oil of cocoa. The king and Musumusu, together with some women, dug a grave close to

the spot where the servant of God had been killed, and buried him there. Much thunder was heard in the heavens at the same time, although the sky was clear.

Brother Mary Nizier, and Thomas the Englishman, having been warned by some well-disposed people, avoided returning to their old habitation, and, after fifteen days of anxious suffering, escaped in a European ship which passed those shores and conveyed them to Wallis.

After some time, a French corvette, commanded by M. Duboizet, with Father Viard, vicar-general of Mgr. Pompallier, on board, arrived at Futuna. They succeeded in getting on board one of the guilty chiefs of the tribe, who, as he had not been one of the assassins at the massacre, had freely presented himself to the captain. From him they learned how, shortly after the death of Father Chanel, King Niuliki, and many other of the accomplices in the missionary's death, themselves died miserably. "I meant to avenge the death of the French missionary," said the captain, "but the bishop and his companions have begged that the island may be spared, and I also see how God has punished this outrage. I therefore pardon you; but you must bring me the body of Father

Chanel, and every thing which belonged to him."

The chief Maligi soon afterward brought the body, the things which had belonged to the deceased, and the hatchet which had struck his head. Every thing was taken to Lyons; and the hatchet may be seen in the museum of the Propagation of the Faith.

Meanwhile the few catechumens who had survived in Futuna began to preach the faith. Wonderful to relate, the whole island was suddenly converted at their preaching. In proof of this, five months afterward, toward the end of May, 1842, when Mgr. Pompallier passed that island on his return from Wallis to New Zealand, he found it entirely converted, and baptized a considerable number of its inhabitants, leaving F. Servant there with another priest, together with Brother Mary Nizier. These new laborers had only to finish the instruction and baptism of the whole population.

On the 23d of May in the following year, Musumusu, the murderer of Father Chanel, came to Wallis, with many other neophytes or catechumens, from Futuna. He was himself a catechumen. Having fallen dangerously ill shortly after his arrival, he had himself carried to Father Bataillon's dwelling,

and earnestly asked to be baptized, confessing his crime, and asking forgiveness for it. At his baptism he took the name of Maurice. He recovered from his illness some months afterward, and returned with his companions to the island of Futuna, in excellent dispositions.

After Father Bataillon was consecrated bishop, and made Vicar-Apostolic of Central Oceanica, he told Father Servant to assemble all the inhabitants of the island and draw up a verbal process of the death of Father Chanel from the depositions of the witnesses. This was done on the 3d of August, 1845, in the reign of Meitala, (the converted son of Niuliki.) Maurice Musumusu lent his useful aid in assembling the people and drawing up the process; and, having paid this homage to his victim, he died in the following manner.

He was attacked by a languishing sickness, which he endured for some months, repenting still more of his crime. Feeling that his end was approaching, he asked to be taken to the house of the missionary who had been killed, in order to die near him and near the place where he had perpetrated his crime. Having arrived there, he remained in the house until, with sentiments of deep repentance, and in all the excellent dispositions

natural to a Christian penitent, he gave up his soul to God, and, as we hope, he went to receive in heaven the assurance of the pardon of his victim who had prayed for him.

DECRETUM

COREAN, CONCINCINEN, TUNCKINEN, ET SINEN.

BEATIFICATIONIS, SEU DECLARATIONIS MARTYRII SERVORUM DEI

LAURENTII IMBERT,

EPISCOPI CAPSENSIS ET ALIORUM.

Cum primum per Apostolos divina lux Evangelii hominibus affulsit: *facta est persecutio magna in Ecclesia*, (*Act. Ap.* viii. 1,) ac teterrima illa erupit conspiratio, quam David olim vaticinatus fuerat: *adstiterunt Reges terrae, et principes convenerunt in unum adversus Dominum, et adversus Christum ejus.* (*Psal.* ii. 2.) A primaeva illa aetate Ecclesiae numquam bellum istud nefarium intermissum est in veros Christifideles, nec intermitti poterat: hoc enim signum et indicium Veritatis Christianae divinus ille Ecclesiae Conditor fore praedixerat: *Si de mundo fuissetis, mundus quod suum erat diligeret, quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus . . . si me persecuti sunt et vos perse-*

quentur. (*Joan.* xv. 19, 20.) Quo circa nihil unquam optatius, nihil antiquius Pastoribus Ecclesiae fuit, quam ut de iis gloriarentur, gaudioque gestirent, qui labentibus saeculis, perque varias regiones bella Domini strenue praeliarentur, et acerbissima quaeque fortiter perpessi divinum hunc Ecclesiae characterem, notamque luculentissimam christianae veritatis et alienis ostenderent, et catholicae societati vindicarent. Atque huic quidem aetati nostrae illud contigit auspicatissime, ut neque vetustati invideret, neque novis careret armis, quibus hostes suos undique scatentes gloriosissime profligaret. Namque in extremis Orientis plagis, Tunckino nempe, Concincina, Corea, ac Sinensi Imperio complures Dei Famulos fortiter pro Christo mortem oppetiisse gravissimis documentis testatum est. Quum igitur Seminarium Parisiense Missionum ad exteros, et illius nomine R. P. D. Gustavus de Hohenlohe Postulator deputatus Sanctissimum Dominum Nostrum Pium Papam IX. enixe rogaret, ut habitis loco informativi Processus hisce authenticis documentis super Martyrium, et causam Martyrii praedictorum Servorum Dei, eamdem veniam concedere dignaretur, quam septendecim abhinc annis in Causa persimili largitus est sa. me. Gregorius Papa XVI, ac proinde

Sacrorum Rituum peculiari Conventui committere vellet discutiendum Dubium: *An sit signanda Commissio introductionis Causae praedictorum Servorum Dei in casu, et ad effectum de quo agitur?* allatis documentis ut supra praefatis, et audito in scriptis pro veritate Voto R. P. D. Andreae Mariae Frattini, Sanctae Fidei Promotoris Sanctissimus benigne preces excipiens, clementer annuit reservata sibi nominatione Congregationis particularis ut ex edito rescripto diei 14 Julii, 1856.

Quapropter particularis hujusmodi Congregatio coadunata subscripta die in Aedibus Emi. et Rmi. Domini Cardinalis Constantini Patrizi, Episcopi Albanensis, Sacrorum Rituum Congregationis Praefecti, consideratis libratisque praedictis documentis, attentoque Voto R. P. D. Andrea Mariae Frattini, Sanctae Fidei Promotoris, qui etiam voce suam sententiam exposuit, proposito sequenti dubio: *An sit signanda Commissio introductionis Causae praedictorum Servorum Dei in casu et ad effectum de quo agitur?* rescribendum censuit: *Si Sanctissimo placuerit signandam esse pro sequentibus*, nimirum—Laurentio Imbert Episcopo Capsensi—Petro Maubant et Jacobo Chastan Sacerdotibus Seminarii Parisiensis Missionum ad exteros—Augustino Y— Barbara Y ejus uxore—ac Agatha Y eorumdem filia—Da-

miano Nam—ac Maria Nam ejus uxore—Petro Kouen—Agatha Y vidua—Magdalena Kim vidua—Barbara Kou—Anna Pak—Agatha Kim—Lucia Pak—Maria Kieng—Joanne Baptista Y, Augustini Fratre—Magdalena Y—Magdalena ejus matre—Theresia—Barbara—Barbara altera—Martha Kim—Lucia Kim—Anna Kim vidua—Rosa Kim vidua—Maria Ouen—Joanne Pak—Maria Pak—Paulo Ting—Augustino Liou—Corolo Tchao—Sebastiano Nam—Ignatio Kim—Judith Kim—Agatha Tsen—Magdalena Pak—Perpetua Hong—Columba Kim—Agnete ejus sorore—Petro Tshoi—Barbara Tso uxore Sebastiani Nam—Magdalena Hang—Agatha ejus filia—Agatha Y—Benedicta Hieng vidua—Elisabeth uxore Pauli Ting—Cœcilia ejus matre—Barbara Ko—Magdalena Y—Maria ejus sorore—Augustino Pak—Petro Hong—Paulo ejus fratre—Magdalena Lou uxore Petri Tshoi—Joanne Y—Barbara Tshoi—Paulo He—Petro Y—Josepho Tsang—ProtasioTsang—PetroLiou—AgathaTsang—Barbara Kim—Lucia vulgo *la gobba*—Anna Han—Barbara Kim vidua—Catharina Y vidua—Magdalena Tso—Francisco Tshoi—Andrea Tsen—Theresia Kim—Stephano Minh—Antonio Kim—Andrea Kim sacerdote indigena—Carolo Kiem—Andrea Nam

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De praemissis autem a subscripto Secretario facta Sanctissimo Domino Nostro Pio Papae IX. relatione, Sanctitas Sua Rescriptum particularis ejusmodi Congregationis ratum habens Commissionem introductionis Causae supradescriptorum Servorum Dei propria manu signare dignata est. Die 24 ejusdem Mensis et Anni.

L. ✠ S.

C. EPISCOPUS ALBANEN. CARD. PATRIZI
S. R. C. PRAEFECTUS.

H. Capalti S. R. C. Secretarius.

DECRETUM

OCEANIAE BEATIFICATIONIS, SEU DECLARATIONIS MARTYRII SERVI DEI

ALOISII MARIAE CHANEL

SACERDOTIS MARISTAE PRO-VICARII APOSTOLICI OCEANIAE OCCIDENTALIS.

Ineffabilis Deus, *qui dives est in misericordia, propter nimiam charitatem suam qua dilexit nos, ut ostenderet in saeculis supervenientibus abundantes divitias gratiae suae in bonitate super nos in Christo Jesu*, (*Ephes.* ii. 4,) illud aetati nostra videndum, et gratulandum dedit, quod jamdiu Patribus nostris in votis fuit, ut nullus jam terrae angulus esset, nec tam dissita regio, quo non Evangelici verbi praeconium pervenisset. Ita namque divini sermonis administri sese legatione fungi pro eo ostenderunt, *qui dominatur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum*, (*Psal.* lxxi. 8,) illamque prae se tulere alacritatem et studium, quo Christus Apostolos excitavit, dum ad Patrem ascensurus ait eos sibi fore testes *in Jerusalem, et omni Judaea, et*

Samaria, et usque ad ultimum terrae (*Act. Ap.* i. 8.) Vasto siquidem pelago, longeque dissitis regionibus interjecta tellus, patribus nostris ignorata multum, diuque tenebris erroris obsita fuerat, neque a Nunciis divini eloquii edocta, neque illorum sanguine fuerat irrigata. Jam vero paucis ad hinc annis relatum fuit *Aloisium Mariam Chanel* Sacerdotem *Maristam*, ac Pro-Vicarium Apostolicium Oceaniae Occidentalis post multos exantlatos labores ut inter barbaras eas gentes coelestem Evangelii lucem propagaret, tandem ab efferatis illis hominibus in odium Fidei, quam praedicaverat immani morte confectum, atque immolatum fuisse. Cujus supplicii fortiter tolerati tam uberes, atque insperati fructus extitere, ut paulo post universa *Futunae* insula, ubi mortem Dei Famulus oppetiit ultro libenterque ad Christi Fidem amplectendam maxima animorum consensione conversa sit: quod vero maxime mirandum fuit, percussores ipsi, et caedis auctores ad bonam frugem redacti, et sceleris poenas dedere lacrymis, et sanctimoniae Praeconissui nobilissimum testimonium exhibuere. Quamobrem R. P. D. Petrus Bataillon illius regionis Vicarius Apostolicus Ejus Causam introducere cupiens in Sacrorum Rituum Congregatione a Sanctissimo Domino Nostro Pio Papa IX. effusis precibus postulavit, ut atten-

tis singularibus regionis adjunctis, negotium integrum committere dignaretur peculiari Sacrorum Rituum Conventui, audito in scriptis Voto R. P. D. Sanctae Fidei Promotoris, atque ita quidem ut authentica quae ab eodem Vicario Apostolico allata sunt documenta loco informativi Processus haberentur. Quibus precibus Sanctitas Sua die 27 Aprilis labentis Anni 1857 benigne annuit, ac disquisitionem super Introductione Causae praedicti Servi Dei Aloisii Mariae Chanel eidem commisit particulari Congregationi, cui de Coreanis, Concincinensibus, Tunckinensibus, et Sinensibus Martyribus agere negotium datum fuerat.

Quapropter particularis hujusmodi Congregatio coacta penes Emum. et Rmum. Dominum Cardinalem Constantinum Patrizi Albamensem Episcopum Sacrorum Rituum Congregationis Praefectum subscripta die, consideratis libratisque praedictis documentis, attentoque R. P. D. Andreae Mariae Frattini Sanctae Fidei Promotoris Voto, qui etiam voce sententiam suam exposuit, proposito sequenti Dubio: *An sit signanda Commissio introductionis Causae praedicti Servi Dei, in casu, et ad effectum de quo agitur?* rescribendum censuit: *Si Sanctissimo placuerit signandam esse.* Die 17 Septembris, 1857.

Super quibus omnibus facta postmodum

per infrascriptum Secretarium Sanctissimo Domino Nostro relatione, Sanctitas Sua particularis Congregationis sententiam ratam habens praedictam Commissionem introductionis Causae propria manu signare dignata est. Die 24 ejusdem mensis, et anni.

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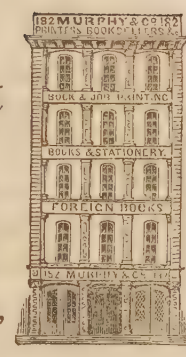

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